

Luther Life . . .

MAGAZINE FOR LUTHERAN YOUTH



JANUARY, 1952

25 CENTS

v.64
1952 13113

Luther Life . . .

JANUARY 1952
Vol. LXIV.....No. 1

Topics

HANDICAPS THAT HELPED	11
YOUNG LIVES FOR A YOUNG CHURCH (Missionary Day)	16
EDIT YOUR LIFE (New Year)	21
JESUS WAS A MAN	30
POWER WORD: REPENTANCE	39
HOW DOES A CONGREGATION WORK? (Young Adult)	46

Special Articles

'THE ROCK' (His name is not Peter)	26
'REVERENDER' AMOS (His youth work and like it)	27
MODERN GOOD SAMARITANS	35

Regular Features

YOUTH IN THE CHURCH	3
WELCOME 1952! (January party)	50
CLATTER by conrad, jr.	52
BOOK REVIEWS	53
SWAP SHOP	55

Picture on cover was drawn by Ruth Cover to symbolize different phases of missionary activity carried on by Luther leaguers. Be sure to read her article on missionary work in this month's "Swap Shop."

LUTHER LIFE (formerly The Luther League Review) is the youth magazine of The United Lutheran Church in America. It is published monthly by The Luther League of America, official young people's organization of The United Lutheran Church in America, John M. Mangum, editor. Publication office: The Kurzenknabe Press, 429-437 Herr Street, Harrisburg, Pennsylvania. Editorial Office: 1228 Spruce Street, Philadelphia 7, Pennsylvania.

Subscription rates: Single subscriptions, \$2.00 per year. Club subscriptions of five or more, \$1.80 each, per year; ten or more, \$1.60 each, per year. Single copies, 25 cents. Entered as second class matter, March 29, 1949, at the Post Office, Harrisburg, Pennsylvania, under the Act of March 3, 1879.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Seniors In High School . . .



. . . CONSIDERING A CHURCH VOCATION
AS A DEACONESS OR A LAY WOMAN WORKER?

Make Application NOW

to receive your religious training and supervised
professional field experience

for

Parish Work
Religious Education
Church Secretarial Work

Institutional Work
Medical Fields
Social Work

through

THE BALTIMORE AND PHILADELPHIA SCHOOLS
FOR CHURCH WORKERS

Affiliated with church-related colleges conferring the A.B. or B.S. degree

For information write

SISTER MILDRED WINTER

Room 713, 1228 Spruce Street

Philadelphia 7, Penna.

Announcing . . .

Lutheran Youth Convention

July 25-August 3, 1952

HANNOVER, GERMANY

Lutheran youth of the world will have an opportunity to assemble in a convention in Hannover, Germany, July 25 to August 3, 1952. This is the first time in the history of Lutheranism that Lutheran youth from all parts of the world will have had a chance to gather.

The meeting for youth is planned for the same time and in the same place as the quinquennial assembly of the Lutheran World Federation.

It will be a rare opportunity for Lutheran youth throughout the whole world to enjoy Christian fellowship; to unite their witness and faith in Christ the Savior of men; to come to a better understanding of the problems and opportunities of a united youth; to observe in part the great Lutheran World Federation assembly.

The program runs parallel to the sessions of the Lutheran World Federation assembly. Bible studies are being prepared by the Scandinavians and will be conducted in smaller groups. The daily inspirational youth assemblies, "What It Means To Be a Christian," will be conducted by adult and youth leaders of the various nations. Here will be the Convention's opportunity to hear many bishops and clergymen whose names and works are known throughout the world.

Three evening rallies will be devoted to the youth assembly. The most important of these will be the mass rally on Saturday night. Many, many thousands will participate in this rally. It should be a highlight of the entire week. Two other evenings are planned.

For further information write to Luther Life

youth

in the church

Conrad appeals to you

"This is a very special appeal to each of the 28,000 Luther leaguers of the ULC. Your help is needed in opposing President Truman's proposed appointment of an ambassador to Roman Catholic Church headquarters in Rome.

"Your 'pen-pal' list should include the President himself—Harry S. Truman, the two Senators from your state, and the Congressman from your district.

"You may write all four of them the same letter. And if you fail to hear from them, write them again. If and when you hear from them, and you don't agree with what you hear, write them again and say so."

Although LLA Executive Secretary Leslie Conrad, Jr., was standing in his office in Philadelphia when he said this, he hoped ULC young people all the way across the United States would respond with action in January. The time had come for youth to join in the job of defending religious freedom in the U. S.

He suggested that Luther leaguers oppose the appointment of General Mark Clark as ambassador to the Vatican for the following reasons:

- 1) It shows favoritism to the Roman Catholic Church.
- 2) It violates the spirit of the United States Constitution.

3) It completely ignores the long-accepted principle of the separation of church and state in the U. S.

Secretary Conrad continued: "The editors of *Time* magazine in their recent editorial about 'The Younger Generation' opined: 'The most startling fact about the younger generation is its silence. . . . Young people do not speak out for ANYTHING!'

"Here's an opportunity for you to speak out as a Lutheran Christian who believes in fair and square treatment of ALL religious groups, playing favorites with none."

International Luther League

Wherever you go you may brush up against a Luther leaguer. Here are some flashes from around the world.

Word from Pastor H. Edward Hamme of Hawaii is that three groups are going full blast on the islands. St. Paul's, Kaimuki, has a young adult group. Newly formed intermediate leagues are at work at Lihue, Kauai, and at the downtown church in Honolulu. By Christmas similar leagues were to be developed at St. Paul's, Kaimuki, and in the Pearl Harbor church. A district convention was scheduled in Honolulu between Christmas and New Year's Day, with 30 delegates to be brought from the Island of Kauai for the sessions.

In Liberia, Africa, Missionary Gor-

don O. Lindemann has started a Luther League. Materials, including LL buttons and membership cards, have been sent for 60 young people. Lending a helping hand to this far-away group is the Sunday school of Messiah Church, Spokane, Wash. This congregation recently adopted the Sunday school and day school at Monrovia, Liberia.

Californians hold workshops

Southern District of the California league held their second annual workshop, October 14, in Los Angeles. It was planned and conducted by the young people themselves.

After a general meeting and a speech, the group broke up into discussion sections. Topics were: Music and Ways of Praying, Topics in Devotions, Participation, Pastors and Advisers. After a supper served to 130 young people, a model devotional was conducted by district officers. These

included: Mike Schon, president; Marlene Califf, vice-president; Judy Kruse, corresponding secretary; Marilyn Tambert, recording secretary; and Alan Roget, treasurer.

Other news from California: Five new leagues have been formed—four intermediate and one combined. . . . Synodical officers have offered to visit leagues in need of organizational help. . . . Ten leaguers served on the staff at Camp Yolijsa last summer as counsellors, kitchen workers, and teachers. . . .

Pasadena leaguers spent an evening baking cookies, cutting out jokes, writing letters for fellow leaguers in service. . . . San Mateo has a new schedule for meetings: Topic one Sunday, speaker the next, topic on the third, and a film on the fourth.

Convention in Connecticut

Cause of much commotion, conversation, and debate at the Connecticut



Mike Schon leads workshop in Southern Cal
Music and ways of praying

convention, Oct. 13 and 14, was the proposal for the Connecticut league to unite with the New York Luther League.

The proposal was brought from New York headquarters by Dr. Paul C. White, director of religious education for the New York Synod. Nearly the whole of one of the two business sessions of the convention was taken up with discussion of the question. Informal debate lasted over into the evening meal.

End of the discussion resulted in motion to have executive committees of the two state leagues meet to work on plans. These will be brought before the next convention.

Another highlight of the Hartford convention was voting of \$25 to the Argentine missionary project of LLA. The money was surplus from the budget, originally meant to send the Connecticut president to the LLA convention.

Officers named were: President; Marion Tiedemann; secretary, Elaine Nyquist; treasurer, Richard Levitsky; life service secretary, Fred Gaal; educational secretary, Hannelore Arndt; missionary secretary, Jean Zulauf; promotional secretary, Robert Bartis.

Young people's division officers: Chairman, Robert Emeno; vice-chairman, Carol Nyquist; secretary, Barbara Messmer; Senior division officers: Chairman, Carolyn Kamens; vice-chairman, Richard Hoss; secretary, Patricia Swanson.

In there pitching

Regular Luther League activities aren't enough for Manheim leaguers of the Central Penn Synod. A baby in years, only three, the league of Zion



Project happy in Manheim

Altar and one red rose

church is project happy.

Latest of their many activities was the installation of an altar for the league's meeting room, constructed by two of the leaguers themselves (*see cut*).

In their three-year history the group has renovated the former ladies' aid room into their special meeting place; helped purchase a new typewriter and mimeograph machine for the church; bought tables, cabinets, and chairs for their room, also copies of the *Christian Youth Hymnal*.

Regular jobs include the weekly church bulletin and the bi-monthly church newspaper. All church mailings are done by the league. Recently their publishing duties have been expanded to include the Central Penn League publication, *The Centralite*.

Decorations for the church at Easter and Christmas are league projects, as is the decoration of the church for the annual "Festival of One Red Rose." This festival is the result of the gift of the church lot in pre-revolutionary times by the famous Baron von Stiegel in return for a yearly rent of "one red rose forever."

Leaguers sponsor the Christmas Eve service of lights, the Good Friday service, Youth Sunday, and Life Service Sunday. They also sponsor a choir. The church hymn board and outside bulletin boards are their responsibility. They even painted the parsonage fence as an extracurricular job.

Blueprints for Illinois

Strengthening local leagues and training leaders are the goals of the Illinois league for the coming year. To draw up blueprints of going about this important, and all too often forgotten, job the executive committee met in Springfield, Nov. 30-Dec. 1.

Prexy Wendy Mathews explained the hopes of the committee: "The need for young, conscientious leaders is becoming more and more evident. This was clearly indicated by the elections at Iowa City. But we must remember that the development of a leader is not an 'overnight' process. The first step is through hard and diligent work in the local leagues. Only with this as a foundation will the individual be ready to accept any greater responsibility."

To implement this plan, careful foundations were laid for spring workshops in every section of the state. Purpose of the workshops will be educating officers to their duties, showing

how to conduct effective devotionals. "We must have Christian emphasis," explained Wendy, "else we will fail."

Also on the program will be confirmand rallies. Six were held with such success last year that it was agreed unanimously to continue them in 1952. Promotions of *LUTHER LIFE* and *High Ideals*, as well as *The Herald*, synodical league paper, will also be stressed. A possible change in election systems of the whole state's league network were considered.

Hoosiers welcome 5 leagues

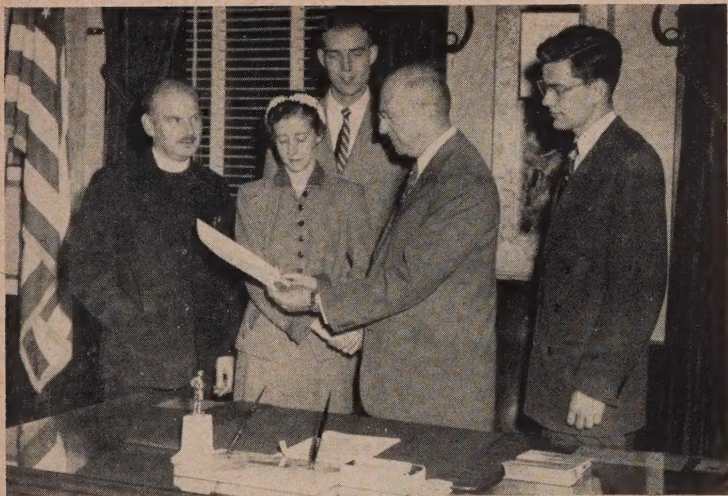
For the first time in 15 years the Indiana Luther League held its convention in a church. St. Mark's, Indianapolis, was the meeting place Oct. 26-27, of 183 delegates and visitors. Lake Wawasee was the site in former years.

Five new leagues were received into membership. Enthusiasm engendered by delegates to the national convention was transmitted to Indianans in their report. Leaguers voted to become part of the synodical four-in-one program of financing a student foundation to Purdue, improving Lutherwald, helping Chicago and Hamma seminaries. First, however, they plan to fulfill their national missionary quota, in '52.

Officers elected: President, Robert Neff; first vice-president, Barbara Ford; second vice-president, Owen Abplanalp; recording secretary, Betty Jean Kestler; corresponding secretary, Martha Huffmeyer; treasurer, Ferris Bower.

Like feeding the 5,000

Two hundred and eighteen strong arrived at Tipton, Iowa, Nov. 11, for



LUTHER LEAGUE DAY is proclaimed in Baltimore by Acting Mayor Arthur B. Price in honor of the 50th anniversary of the Baltimore District. Above District President Shirley Boylan receives the proclamation from Mr. Price while Maryland Synod Youth Director Howard Reisz, Robert Treuchel, and District Advisor Herman Steumpfle watch. Highlight celebration was a banquet at Trinity Church

a fall rally. Leaguers from 10 communities were on the spot. Also on the spot was the Tipton church. With preparations for little over 100, according to previous reservations, the task of feeding over 200 was something like feeding the Biblical 5000.

Highlights of the rally: Films on '51 Bible camp and the Argentine project, message by Synod President Dr. Frederick Ludwig, a skit featuring League President Ed Piper, and some South American "characters."

Executive secretary for Kansas

Meeting in a city for the first time in 29 years, 110 delegates of the Kansas league approved wholeheartedly

the plan presented by Synod President Ernest L. Tonsing for the appointment of an executive secretary for youth work in the Kansas Synod.

The convention, which was flooded out of Camp Wa-Shun-Ga last summer, was held in Salina, Nov. 10 and 11. The new plan for an executive secretary for youth work will replace the elected sponsors of the synodical league.

Other business before the convention was the recommendation of the outgoing executive committee to change time of election of local officers. Also considered, and adopted, was the \$1.00 per member budget for the next eight-month period. The



CRACKING THE WHIP in a special publications drive that netted 273 subscriptions to LUTHER LIFE in Ontario were Campaign Manager Eric Weber and Canada LL President Walter Hackborn. Above they add life to a special rally in St. Jacobs at which 150 leaguers were expected. Over 400 showed up.

treasurer was instructed to send \$90 to the Argentina missionary project in view of the fact that Kansas did not meet its Hawaiian apportionment in full.

Officers elected were: President, Gynith Giffin, Wichita; vice-president,

Hosea Harkness, Greenleaf; treasurer, Mary Lou Seidel, Topeka; secretary, Nell Schmidt, Atchison; "*Jack Rabbit*" editor, Robert Oltnanns, Wichita.

New members of the executive committee include: Missionary secretary, Lydia Milberger, Wichita; Life Service secretary, Charlene Ashley, St. Joseph, Mo.; Educational secretary, Merle Moebus, Emporia; Pocket Testament League, Charlsia von Gunten, Lawrence; Social secretary, Leroy Vandenbos, Valley Falls; Intermediate secretary, June Brown, Salina.

Conventions in Canada

Conventions of the Stratford and Hanover districts brought out 317 eastern Canada leaguers early in October. A total of 117 attended Stratford District sessions at St. Peter's Church, Brodhagen, Ontario. Hanover District welcomed 200 to St. Paul's Church, Normanby.

Officers to serve Stratford District include: President, Edgar C. Elligsen, Brodhagen; vice-president, Hollice Stock, New Hamburg; secretary-treasurer, Jean Gropp, Milverton; and adviser, The Rev. Walter Becker, Brodhagen.

New Hanover officers are as follows: President, Gerhardt Haack, Neustadt; vice-president, Arthur Horst, Neustadt; secretary, Fern Becker, Hanover; treasurer, Marjorie Nuhn, Listowel; missionary secretary, Marjorie Bolden, Walkerton; education secretary, Alice Leifso, Elmwood; life service secretary, Julia Seim, Aytton; special gifts secretary, Dorothy Becker, Elmwood; intermediate secretary, Margaret Lantz, Normanby; publicity secretary, Clarence Lange,

Sullivan; extension chairman, The Rev. R. B. Geelhaar, Listowel; adviser, The Rev. Eric Reble, Normanby.

Deputations in Columbia District

The Columbia District has put into effect a series of deputation teams, four in number. Beginning late in October four Luther League teams started visiting local leagues.

Aim of the teams is to interest more high school students in the league. The teams specialize in organization, missions, life service, and education. Co-chairmen of the work are Marian Hagenson, president of the Columbia District, and Jan Lindfors, parish worker at St. James' Lutheran Church, Portland.

Other news of the Columbia District: A new Intermediate league was formed in St. James' Church, Portland.

Nebraska gives movie projector

Nebraska's district rallies for the fall were full of fun and information for leaguers.



FIRST PRIZE went to Luther leaguers of Peace Church, Belmont, Wis., for their float in the annual Belmont School Fair Day. Standing on the float are Carol Ruchers, Lois Mester, and Nancy Simmons.

SEVEN CROSSES were pinned on a new life service flag at the Columbia District convention.

→ Arlene Meyer, president of St. Mark's League, Salem, Ore., attaches the cross for Thomas Allport, former St. Mark's member. Holding the flag are "Rusty" Carter, president of St. James' League, Portland, which prepared the flag for the district; and Bobbie Sjoding, former district president.





A CHARTERED BUS, plus several cars, were required to take all the leaguers from Holy Trinity, Minneapolis, to the Minnesota LL convention, where they made up the largest single delegation. In the foreground is Jeannette Nielsen, new parish worker at Holy Trinity, who was elected recording secretary.

Starting off the season was the Southern District. In September they elected officers, participated in the "Youth on Trial" program put on by the host league at Falls City. New officers: President, Dick Hunziger, Falls City; vice-president, Ben McCracken, Lincoln; secretary-treasurer, Paul Bunge, Auburn.

In October the East Central and the Northeast districts met, the former in Omaha, the latter at Homer. New officers for East Central: President, Neil Luebke, Fremont; vice-president, Joan Luenenberg, Omaha; secretary, Betty Post, Omaha; treasurer, David Zimmweman, Fremont.

Leaguers from nine churches at the Homer rally spontaneously donated \$125 from district and individual league funds to help purchase a movie projector for work in Argentina. This grew from the presentation of work in Argentina by Missionary Mrs. Levan Spath. Officers elected at the rally were: President, Johanna Krebs, West Point; vice-president, Jack Bobier, South Sioux City; secretary-treasurer, Ray Hansen, Hubbard.

Also in October was held the Western District rally. Jeans, boots, and sombreros were the costume of the day for 151 leaguers who gathered amid campfires (in quotes), kerosene lanterns, a chuck wagon, saddles, and straw. New officers: President, Jeanette Witters, Sidney; vice-president, Shirley Benzel, Alliance; secretary-treasurer, Key Nosky, North Platte.

180 meet in Minnesota

One hundred and eighty delegates and visitors attended the 53rd annual Minnesota League convention, Sept. 14-16, at Salem Church, Albert Lea.

Representative of the Luther League of America was Executive Secretary Leslie Conrad. Main speaker at the banquet was Dr. Paul Bishop, president of the Northwest Synod. Highlights in the entertainment field were an outdoor breakfast and a fun-packed square dance.

Newly elected officers: President, Liz Burmeister, Minneapolis; vice-president, Ken Gorsky, Minneapolis; treasurer, Bob Zimmerman, Minneapolis; corresponding secretary, Jan Neilson, Minneapolis; camp representative, Dave Wasgott, Long Lake; advisers, Pastors Eden Nicolas and Paul Graf.

Miriam Fabian points out that suffering can be made into a blessing

A LITTLE girl, a victim of paralysis, refused to go out or be seen in public. "People stare at me," she cried.

In desperation her mother told her, "Darling, when people stare at you, it's because they have a terrible illness called 'staritis.' It's only people like you who can help them."

"How?" she asked.

"Just look them in the eye, smile, and say, 'I'm fine—how are you?' When you see their faces go red, you will know you have helped them overcome 'staritis.'"

She went out without fear after that, and it's surprising how many people she did help.

SO WE ARE ALL HANDICAPPED! Either we have a disease or we stare at someone who does.

Everyday we hear of those who are handicapped by inferiority complexes, of people who have weak hearts, of those without arms, or hands, or legs, of those whose white cane is mute symbol that they cannot see, of those who are deaf or mute, or afflicted with a temporary mental illness or perma-

nent idiocy, or of those who cannot lead normal lives because their skin is not the "right color."

But that is someone else, you say! So smug. So sure the handicaps are all on the other fellow. Oh! Oh! Walk across that room and look in that mirror again. So you can do perfectly everything you try—absolutely? How are the answers coming back to you? You can't? Then you can consider yourself in the handicapped field.

The only difference, you know, between the physically handicapped and you is that their affliction **SHOWS!**

WHEN THE EDITOR asked me to write on this subject I thought at first how simple it would be to sit down and list case after case of some poor unfortunate who was blind and crippled. But it turned out to be a very difficult assignment. For the message was to be specifically on how handicaps **HELPED**. Many thousands of people *endure* an affliction, but for how many of those people are their lives made richer *because* of it?

Searching through hundreds of stories of the physically and mentally handicapped I tried to cull out only those afflictions which might truly be an example for others to follow:

Gradually I realized that most of these cases fell into specific patterns. Briefly they can be listed as follows:

Handicaps That Helped

1. Physical handicaps
2. Emotional or mental handicaps
3. Location (wrong place to do what you want to do) handicaps
4. Wrong attitude handicaps
5. Race or color handicaps

Naturally it will be impossible to always draw a fine line between the various types because in many cases two or sometimes four or five of the handicap characteristics are present. Nor will I be able to follow through the same order as given above.

In sports many of the contests are set up as handicap events in order to "level" the advantages of a good player against one whose experience has not entitled him to hold the same number of victories. Or a tiny sailboat is not expected to cover the same distance as a larger schooner in an equal amount of time, so the little one is given an advantage. But once each faces the goal it must finish the race.

When Jesus gave the illustration of the 10 and five and one talents he laid no emphasis on the worthiness of each to receive a specific amount of money. Perhaps it was only circumstance that this one particular servant was given only one talent. The hard cold facts were that each must use what he had to the very best of his ability, not complaining about his lot in life.

The Italian violinist, Paganini, while performing on his violin, had first one string break, then another, then another. But he continued playing all the while. Even when he had only one string left, he played on it so magnificently that those in the audience who had begun to hiss ended by loudly cheering him.

Those broken strings were handicaps. The thing that matters is not how many strings are broken, but *what kind of music is being played on what remains.*

"You Can Take More"

Dr. Preston Bradley tells the story of a young veteran, who, though blind, was cheerful beyond imagining.

"I can't say I don't mind," said the veteran, "but I keep being surprised how little I do mind." And he added something that could well be printed and hung on walls, or slipped under the glass tops of desks: "You can take more than you think."

"I remember," he went on, "what I used to think about being blind. Worse than being dead, I thought. But in a war you learn a lot of different answers. And one of them is how much you can do without: Possessions, comforts, money, warmth, privacy—all these, and sometimes even the hope of staying alive. You can get along without them because you have to. You don't like it, but it certainly teaches you the difference between what you have and what you are. So, if you come to lose an even greater possession—well, you can take that too."

A Century of Faith Devoted to Education

has brought to Wittenberg nationwide recognition as a strong liberal arts college. True to its Christian heritage, Wittenberg develops the well-rounded student—intellectually, spiritually, physically, socially.

WITTENBERG COLLEGE

Founded in 1845

Springfield, Ohio

And Dr. Bradley goes on to say, "It is the *fear* of not being able to take it that licks men and women without number. But there is something in the soul and heart of man more permanent than the upheavals and troubles which beset him. I have never met an individual who realized this but what had a sense of mastery and control over situations and circumstances."

Mental handicaps are perhaps the most difficult to overcome or understand. Relatives, often terrified by a mental or nervous upheaval in a loved one, leave him alone in a hospital, shun him, and add to the distress and bewilderment of the handicapped who now definitely feels that he no longer belongs.

The Rev. J. Obert Kempson, chaplain of the South Carolina State Hospital, says that too often pastors, congregations, and friends fail to accept the mentally ill with compassion—as brothers—and thus often impede their return to a rightful place in society. But he does point out that often those who recover from an illness have a sympathy and compassion to help others far greater than if they would not have been afflicted.

For instance, Chaplain Kempson told me of a wealthy woman in one of the aristocratic cities of the south who personally sought help when she felt a nervous disorder engulfing her. Once cured she was determined to help those still hospitalized. So each week she drove her Packard up to the hospital and took all those able to ride in a car out for long drives through the restful countryside.

But not only the mentally handicapped—the physically handicapped

want to belong, to play, to take a normal place in society as well as you do. And they can play—they only LOOK as though they cannot play. They often overcome more than we ever give them credit for.

N. H. Pepper tells of a young boy who had been in an automobile wreck in which both legs were amputated below the hips. He adjusted himself to these handicaps, though,—went swimming, walked on artificial legs, played baseball, hiked—did everything for himself. He got along beautifully, too, until someone would say to him, "You can't do that because you have no legs." That is when he became handicapped by a handicap far more dangerous than any physical one can be.

Not understanding others because we have not been able to understand ourselves we often block the paths of those who would overcome.

Harold Russell, without hands, has found a place for himself in the world not only in discovering latent talents within himself which is helping him earn a livelihood and happiness for his family, but has helped countless others to overcome their handicaps. *Jimmy Durante* was determined that a nose so large it caused ridicule should turn into an asset for him. And because he openly admits his handicap and goes on in spite of it the world must stand back to cheer. *Bill Veeck*, owner of the St. Louis Browns, has not let the fact that he has only one leg keep him from achieving a rich enjoyment of life. *James* and *John*, were so handicapped by selfishness and willfulness that they let their mother ask for them choice places in the kingdom. Yet through association

with the Master they learned a compassion and mastery over their own sins which enabled them to become tremendous forces in the early Christian church.

Florence Nightingale, pampered society maiden, forced her way into conditions of filth, misery, suffering, and Army red tape. Once there she doggedly opposed every obstacle that lay in the path of better health conditions, more humane treatment of the soldiers and renovations of hospitals throughout many parts of Europe. *Betty Martin*, cured of leprosy said, "Now the 20 lost years—the years of suffering and struggle — seemed dwarfed by the mental and spiritual enrichment this difficult experience had brought into our lives."

Paul, one of the most dynamic of Christians, had a handicap which was so severe and distracting that he pleaded with the Lord to remove it. But when the Lord answered, "My grace is sufficient for thee: for my strength is made perfect in weakness," Paul didn't think his affliction was important enough to even tell us what it was.

Mr. and Mrs. X had a first son who was a mongoloid. They fought through years of frustration and distraction until a firm and wise doctor showed them how they must build a normal life around the abnormal. Now when their healthy daughter, Nancy, was born to them the parents said, "Nancy is learning a lesson that will be with her all her life. In a home that is sunny and happy she comes in daily contact with the underprivileged—her brother. She has developed tenderness and sympathy toward him which we think must surely carry over to

later life. She will be stronger than the jeers and whispers of her playmates who will taunt her, because she will pity the ignorance and superstition behind them. Lacking in brains, doomed by an accident, our Eddie has been the greatest contribution of any member of our family. Every day he teaches us anew the wisdom of courage, patience and sympathy."

UNDERSTANDING THE OTHER fellow's problem always helps us to better understand our own.

Whoops! That trite barb glanced off and hit that guy in the mirror again!

How frail some of our excuses sound when we hold them up against those who have really suffered! To those who think they cannot offer a public prayer or lead devotions because "I can't get up before a crowd. Makes me nervous. I get tongue-tied."—may I suggest one backward glance at Demosthenes. He was called "the stammerer" in his youth because of an impaired organ of speech. Yet by dogged determination and practice he became the golden tongued orator of Athens. Or take a look at Moses who told the Lord that he was not eloquent, but slow of speech, and of a slow tongue. "And the Lord said unto him . . . 'Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.'"

Whether we are handicapped by lack of sight or lack of insight we can learn from a girl who suffered from almost every known complication of arthritis. In explaining her philosophy she said, "No matter how low I go—I realize Christ went lower than I and has his hands under me ready to support me."

PROGRAM SUGGESTIONS

Hymn: "I Know That My Redeemer Lives"

Lesson: Hebrews 12:5-8

Prayer

Introduction of topic (Use one story of article)

Hymn: "In the Hour of Trial"

Presentation of "Handicaps That Helped" Discussion and summary

Hymn: "He Leadeth Me"

SUGGESTED ACTIVITIES

1. Discussion on what the nation is doing for the handicapped.

2. Let some one who has overcome a handicap come and talk to your group. (There are very few leaders in any walk of life today who have not had to overcome some handicap to get where they are today.)

3. Line up sides. Have one side hunt up Bible passages dealing with the handicapped and let the other side guess what became of these people. Several suggested quotations might be: Exodus 4:10-18; Matthew 25:14ff; story of Job; II Corinthians 12:7-10.

4. Make arrangements for your group to visit your local institutions which are taking care of the deaf, blind, crippled, or mentally ill.

5. Ask for your group to serve as "companions" in the new rehabilitation program for the mentally ill.

QUESTIONS

1. What steps has your local church taken for helping the crippled? (Built ramps at back or side entrance?) The blind? (purchased Braille literature for blind members?) The deaf? (installed earphones in pews?)

2. What constitutes a handicap?

3. By helping other people overcome their handicaps how can we help master our own?

4. What institutions and homes has the Lutheran church provided for the handicapped?

BOOKS

Louis Braille a biography by J. Alvin Kugelmass, published by Julian Messner, Inc., 8 W. 40th St., New York 18, N. Y. 1951.

Faith Can Master Fear by Ernest Thomas, available through Wartburg Press, Columbus, Ohio.

Sports for the Handicapped by George T. Stafford, published by Prentice Hall, Inc., New York. 1939.

Miracle at Carville by Betty Martin and Evelyn Wells, published by Doubleday and Co., Inc., 14 W. 49th St., New York 20, N. Y. \$3. 1950.

Also excellent background material are biographies of Jane Addams, Harold Russell, Dr. Ralph Bunche, Dr. Percy Julian, Helen Keller, Florence Nightingale.

MAGAZINE ARTICLES

"Must a Handicap Be a Liability?"—*Occupations*, December '48.

"Salvaging Damaged Lives" — *American Mercury*, September '47

"Future for the Handicapped in Central America"—*Americas*, April '51.

"We are ALL Handicapped; Understanding the Physically Handicapped"—*Recreation*, September '50.

"Don't Speak to Us of Living Death"—as told to Robert Robinson — *Today's Health*, June '51.

"Problems to Him Are Color Blind"—*Christian Herald*, September '50.

"Joey's Quiet War"—*Reader's Digest*, August '51.

● A boy becomes an adult three years before his parents think he does—and about two years after he thinks he does.

—Lewis Hershey, Director of Selective Service.

Young Lives

for a Young Church

TEN teen-age boys pored over their books as if they were devouring the latest hot-off-the-press-comics. The teacher pointed to a 12-year-old fellow. He began to translate. It was a passage from his Greek New Testament.

After the Greek lesson, the boys turned to some books written by Martin Luther. "What does this mean?" 17-year-old Pablo Witwer asked in Spanish. Then he read a paragraph in German.

THESE 10 TEEN-AGE boys are the student body at the Pre-Seminary for Boys in Jose C. Paz (pronounced *ho say say pahs*)—new missionary project of The Luther League of America. They study Greek and German every Thursday afternoon. Fridays they concentrate on pastoral theology. On Mondays they begin the week with religious education. Turn to English on Tuesdays. To Spanish on Wednesdays. In the mornings they attend the Argentine National School in the

neighboring community of San Miguel.

Main reason for starting this school less than a year ago was to encourage young men to become ministers. The Lutheran church in Argentina receives numerous calls to send men to open new mission stations. Yet the church has only nine pastors and five missionaries. The calls go unanswered until more men can be added to the clerical roll.

But attracting young men to the ministry in Argentina is quite different from in the United States. Most people in Argentina are indifferent to Christianity.

"Four centuries of Roman Catholicism has not succeeded in giving our people a Christian idea of life," delegates to the first Latin American Evangelical Conference in 1949 reported. "The prevailing religious spirit is chiefly one of forms and externals, and at its worst is a mixture of paganism and superstition."

The Roman Catholic church hobbles with the aristocracy and the political party currently in power. Its chief aim seems to be to control the government and to guard its material interests. Result is that it has lost touch with the mass of people. They

**Missionary Levon Spath
tells of new LLA project in
South America**



THESE ARE THE BOYS who study Greek, German, English, and Spanish so they can become better church leaders. Below is a picture of the school as Argentines picture it in their dreams. The LLA building is in the center.



are becoming indifferent, if not hostile, towards religion.

"The void left by Roman Catholicism," the Conference continued in its statement, "leads to a religiously negative attitude on a large scale: Intellectuals and students boast of their skepticism, and laborers give themselves over to materialistic ideologies with an almost religious fervor."

Even the young Lutheran who does consider the ministry is often discouraged by his family. Perhaps he is the only church member in a home that is indifferent to religion. Or he may be the only Protestant in a family of Roman Catholics who are antagonistic to the Lutheran church.

A pre-seminary where boys could live in a Christian atmosphere seemed to be the answer to this problem. Here they could develop character, increase knowledge, develop prayer life.

So on May 25, 1951, Pastor Luis Garcia, president of the United Evangelical Lutheran Church, called a special service in Jose C. Paz, a suburb of Buenos Aires. Purpose was to start the Lutheran boys' school.

It was an unusual meeting. Pastors and laymen congregated on an empty plot of land about the size of one and a half city blocks. Standing knee-deep in weeds, Pastor Garcia pictured the school that wasn't there. He asked each person to remember the project in his prayers and with his gifts.

Senor Richard Fernandez was named director of the school. Pastors and missionaries agreed to serve as teachers. Ten boys registered as the first students. Two of these dropped out, but a few weeks later two more enrolled.

An old house surrounded by a large lawn and garden was rented. It was not quite large enough to provide adequately for class rooms, library, dining hall, and dormitory space. But it was a start.

SECOND REASON for starting the pre-seminary is to supplement the education of theological students. Our Lutheran pastors must be highly trained. They must appeal to educated and cultured people who are, for the most part, illiterate in spiritual matters. They must know what the Roman church teaches, how it operates. They must know how to make contact with the mass of Argentine people who care little about religion.

But it is almost impossible for a pre-ministerial student to get such an education in Argentina.

Take Joe, for instance. He is a bright boy in the fifth grade who attends school from eight in the morning until noon. The rest of the day he is free. Sometimes he studies in the afternoon, but usually he plays football—the variety North Americans call soccer. After another year in grammar school he will be ready to start his five-year high school course. Again only half of the day will be used in attending classes.

Despite the fact that Joe will never have attended school an entire day in his life he will receive a Bachelor of Arts degree when he finishes high school. And if he decides to become a pastor he will go immediately to seminary.

Because the grammar and high school education of the young Joe's who enter the ministry is so inadequate, missionaries have looked for a

way to provide a better education. The pre-seminary is the answer. Boys who are enrolled there attend public schools in the morning and the pre-seminary in the afternoon. Although they are still quite young they tackle such subjects as Greek, religious education, and pastoral theology.

THIS SCHOOL will gradually change the entire Lutheran church in Argentina. Already a new spirit is breathing through the congregations. It is perhaps typified by 17-year-old Pablo Witwer.

His friends call him "Pablito." The addition of "ito" makes his name mean "little Paul." Recently he was accepted as a new student. This is how it happened.

Pablo came from Esperanza, a small city in the northern part of the Sante Fe province, about 450 miles from Buenos Aires. His grandparents were immigrants from Switzerland. They homesteaded the little farm his father

still operates.

The German pastor who serves this settlement as a circuit rider saw that Pablo was becoming more and more interested in the church. So last fall when he visited the Witwer home he announced that the Lutheran church was opening a prep school in Buenos Aires. On his following visit he learned that Pablo had decided to attend the school and to enter the ministry.

The pastor immediately sent a special delivery letter to Director Fernandez telling of Pablo's decision. Almost before the letter could be delivered a shy lad appeared at Senor Fernandez' door. After silently shaking hands the boy reached into his cloth sack—it was the only baggage he had—and took out a document.

"Senor," he said, "I come from Esperanza in Santa Fe. Here is my letter of recommendation."

The "letter of recommendation" was nothing more than Pablo's certificate

ENTIRE faculty and student body of the Pre-Seminary pose for "formal photograph." Older boys on the back row are seminarians who must be tutored privately since the church has no seminary. Plan is to start one when more young men become interested in the ministry.



of confirmation. Mr. Fernandez must have shown surprise.

"Is there something wrong?" Pablo hurriedly asked. "You are the director of the Lutheran boys' prep school, aren't you?"

OF COURSE, nothing was wrong. But for a boy to approach the church and ask to be prepared for the gospel ministry is so unusual in Argentina that it makes one speechless. Perhaps such surprises will occur more frequently as the Pre-Seminary grows.

By providing the building for this school, Luther leaguers in America are changing people in Argentina.



January 27 is Missionary Day in the Luther League of America. Special bulletins to be used at missionary services may be secured in quantity, free of charge, from the Luther League, 1228 Spruce St., Philadelphia 7, Pa.

Additional helps in preparation of the service:

"A Visit to Argentina," a topic in *High Ideals* for the first quarter of 1952.

Set of slides—"Argentine Lutherans at Work"—available from the ULPH.

"A Young Church Growing," 22-minute film on the Lutheran Church in Argentina. Black and white. Rental \$4.00 or offering for the project. Order from the LLA office.

"Facts on Argentina," free pamphlet available from the LLA office.

Picture Map of South America. Price 75 cents. Order from the Women's Missionary Society, 1228 Spruce St., Philadelphia 7, Pa.

"Fun and Festival from Other Americas," booklet of songs, games, stories, and recipes from South America. Price 50 cents. Order from Women's Missionary Society.

Material telling of travel to South America can be secured from Moore-McCormack Lines and Pan American Airways, New York City.

Be sure to take an offering for the Pre-Seminary at your meeting. Forward it to The Luther League of America through the treasurer of your state or synodical Luther League.



In the Luther League everyone will be celebrating

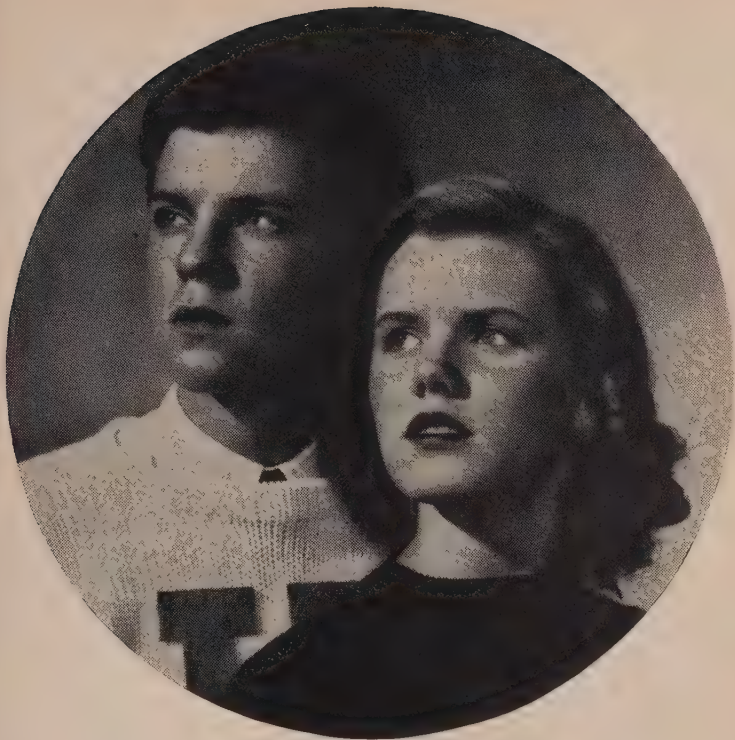
Missionary Day—January 27

Available to you are

Free Bulletins

for a special service. Order immediately from

The Luther League of America, 1228 Spruce St., Philadelphia 7, Pa.



Today's world offers so many ways to use your energy that it is most important to

Edit Your Life

By V. A. MOYER

MORE people should carry blue pencils and large waste baskets around with them. Then they would always be ready to run lines through the unessential sections

of their activities and to toss into the trash can whole portions of their lives that are unimportant.

Living a life is a lot like editing a newspaper. Ruthlessly editors run their blue pencils through sentences and paragraphs that contribute nothing

ing to the purpose of a story. Whole pages that are filled with trivial and unimportant matter are quickly thrown into the "circular file." Newspaper space is valuable. There is room only for articles of interest.

Life is much more valuable than newspaper space. Consequently, the editing of a life should be done with much more thoughtfulness.

What shall be included in life? What shall be left out? The decisions are neither easy nor simple to make. But because the inclusion of the trivial is filled with dangers, it is important to take stock of life's vital needs, and cast aside from our life all those unimportant items.

In his book *Humanity Uprooted* Maurice Hindus tells of religious conditions in Russia when he lived there as a boy. He says that in spite of the poverty and illiteracy of the people most religious leaders showed no sympathetic understanding and interest.

He writes that the only religious discussion he recalls from his youth was one as to whether church members should make the sign of the cross with the forefinger extended, or with the whole hand. Long debates about this were held. Families were actually divided because of their differences on it. Yet at the same time there was a tremendous amount of pressing work to be done by the church leaders and members. An unimportant bit of ritualism occupied the time and interest of people who should have been concerned about the gospel of Jesus Christ. The Christian church in Russia has had to pay a heavy price for such a lack of understanding and sympathy for her people.

Similarly, a great price is always paid by those who do not plan their lives wisely. Just as the newspaper editor plans and revises the material available to him before publication, so must the Christian youth edit his or her life before it is lived.

"We are not mere sponges . . . afloat on the tide," President Griswold of Yale told the 1951 graduating class. "We are rational beings, capable of charting the tide and navigating it, and even diverting and directing it." As children of God, we are capable of selecting the activities of life . . . of thinking that which is good and doing that which is right. We can edit our lives.

The task is not easy, and it becomes harder year by year. In *The Christian Advocate* of March 31, 1926, J. George Frederick wrote: "Statisticians have calculated that one hundred years ago the average person had just about 72 wants, of which 16 were necessities; whereas the average person today (1926) has 484 wants, of which 94 are nowadays rated as necessities. Furthermore, one hundred years ago there were no more than 200 items urged upon the average man by the seller; whereas today there are something like 32,000. A home containing all the modern inventions and improvements available today would have a grand total of 100 separate mechanisms. The total number of items sold today, including different brands of one-type of article, reaches the dizzy heights of approximately 365,000 items."

That statement was prepared over 25 years ago. What must the figures be today?

It is just this preoccupation with things . . . with the gadgets of living . . . that makes the editing of our lives so difficult, yet all the more urgent. Jesus once declared that the pagans were concerned with such things. The pagan denies God by choking off all thought of him with life's material desires.

"What shall we drink?" is a very common question today among those who desire to become so-called "people of distinction." "What shall we wear?" is equally prevalent among those who eagerly follow the gods of style and fashion, whether they come from Paris, New York, or next door. "Keeping up with the Joneses" in terms of material comforts and conveniences brings us to a pagan life.

Such living needs to be edited. As an editor cuts out that which is of a trivial nature, so must we cut out that which is of less than vital importance to our lives. The big questions before us are . . . "What is vital? To what shall we give priority? What guide shall we use by which to make our decisions?" In finding the correct answers to them, you will be editing your life.

Enjoy yourself

Some people simply try to enjoy themselves. One of the popular songs of the past year advises . . .

"Enjoy yourself; it's later than you think.

Enjoy yourself, while you're still in the pink.

The years go by as quickly as a wink.

Enjoy yourself, enjoy yourself; it's later than you think."

Much of the spirit of our age is based upon this mood. You are invited to buy an automatic washing machine so you will have more time to enjoy yourself. You are invited to take a trip to some resort so you will be able to enjoy yourself. You are asked to drink this product so you will enjoy yourself. Just take things easy and do what you want to do. Just enjoy yourself.

The writer of Ecclesiastes concluded when he had tried this way of life, "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." The way of life that says, "Enjoy yourself," eventually brings only emptiness, weariness, and failure.

Drifting

Others just drift along through life, taking things as they come without making much effort to do any changing or directing. Louis Banks describes a haven of driftwood along one section of the coast of Alaska. For thousands of years the Pacific gulf stream, the tides, and the particular formation of the shore line have combined forces to bring about a tremendous deposit at this place. Logs from Japan, China, India, other portions of Asia, South Africa, as well as both American continents have piled high. But they have amounted to only driftwood because they simply followed along with the ocean currents. They might have furnished the wood for fine furniture, the lumber for the home of a family.

Many persons let life do this with them. They just go along with the crowd because it is the easiest thing to do. One of the simplest ways of living is to conform to whatever way of life exists around us. Drifting with the crowd is such an effortless experience. We have to make no decisions. We take no stand.

An article was published recently which contained a most unusual illustration of this. A heartbroken father came out of the hospital ward and said to his pastor, "My baby was born dead. The poor little fellow, he had to die before he lived."

The pastor felt that such was one of the saddest thoughts imaginable. Yet when he reconsidered the tragedy, he realized that it was repeated in many adult lives. Lots of people die before they live. They exist and drift through life, but they never really live.

Just to enjoy yourself . . . just to drift through life . . . these attitudes are all too prevalent among us today. Too many of us are trying to get by in life as easily and pleasantly as possible. These ways of living will not be successful. They will bring defeat and despair.

Living with a purpose

It is urgent that we should edit our lives. We need to prepare, revise, and direct our living so that we rid life of its trivial concerns, and give first attention and priority to matters of vital importance. This can be done only by those who will take hold of life in a positive fashion.

There is no necessity to lie down and let life run over us. We can take the initiative, get into the driver's seat, and direct life.

This, of course, means that we must live with a purpose. Life needs to be edited so that it fits in with God's purpose. That which is in accord with God's purpose shall be included for publication. That which is contrary to his will shall be left out of our activities.

Discipline

Such a life involves discipline. Not only must we start out to do that which is in accord with God's will, we must continue to follow it. Just as an athlete must always keep his training rules if he is to remain a first-class athlete, so must the Christian youth stick with the task of being a Christian.

In his book, *The Power to See It Through*, Harry Emerson Fosdick tells of a character in the New Testament who is mentioned only three times. His name was Demas. He had a fine beginning but a poor ending. He did not discipline his life and stick to the job.

The three instances in which he is mentioned read like this. First, in Paul's letter to Philemon, "Demas, Luke, my fellow-workers." Then, in Paul's letter to the Colossians, "Luke, the beloved physician, and Demas." And thirdly, in Second Timothy, "Demas forsook me, having loved this present age." The course of events in his life are tragic. Demas, my fellow-worker . . . Demas . . . Demas forsook me.

As Dr. Fosdick points out, on the first Sunday in the New Year, we should not simply talk about a fine start, but about being able to stick to the task throughout the entire year. Starting power is fine, but staying power is just as vital. And that re-

quires discipline . . . our willingness to continue to do what God wills.

The beginning of 1952 is a fine time to edit your life. Here are four principles which may help you not only to get a good start, but to stay with the task. (1) Begin with your personal decision to give first place to things of Jesus Christ. (2) Make no exceptions whatever to your decision. (3) Accept every challenge to help support your decision. (4) Seek out opportunities daily to grow more like Christ.

TOPIC PRESENTATION

Since young people are generally interested in making New Year's resolutions, the leader might plan to have the group write down a number of them. Then these resolutions could be considered and placed under the way of life into which they fit. Three questions could be asked to help classify them. Will this resolution (1) simply be for my own enjoyment, (2) allow me to drift easily through life, or (3) help me to live a positive Christian life? After this is done, a new list could be prepared to include those which would fit into the third group.

The material in the introductory section of the article, "Edit Your Life," can be used to start the topic. The other sections can be used after the resolutions have been written down as a guide to explain the three ways of living. The questions for discussion are intended to help the group dig deeper into the details of editing one's life. They can be inserted wherever the leader feels they will fit best into the development of the program.

The opportunity is present in this topic for a guest speaker in the person of an

editor. Or a leaguer might interview an editor in the community.

QUESTIONS

1. If you were publishing a newspaper, what would you want to know about an article before it was printed?
2. If you desire to follow a way of life, what do you want to know about it before you actually put it into practice?
3. What are some of the undesirable traits of character which should be omitted from a Christian life?
4. What are some virtues which should be included in the Christian's living?
5. What is the basis for a decision to omit or include some activity in one's life?
6. Discuss the difference between these two philosophies of life: "Enjoy yourself" and "Man's chief end is to glorify God and to enjoy Him forever."

WORSHIP MATERIALS

Hymns:

- "Another Year Is Dawning"
- "For Thy Mercy and Thy Grace"
- "Great God! We Sing Thy Mighty Hand"
- "How Firm a Foundation"
- "O Where Are Kings and Empires Now"
- "Our God, Our Help in Ages Past"

Scripture:

- Ecclesiastes 2:1-11
- James 4:13-17
- Philippians 4:8, 9
- John 1:1-13
- Matthew 6:24-33
- I Corinthians 10:31

Responsive readings:

- Psalms 8, 72, 103, 122

● Out of 2,300 million human beings on the earth, 1,500 million are undernourished.—Telescope Messenger.

By JERRY KNEISEL



His name is not

Peter

but they call him

"The Rock"

THE old saying, "like father, like son," has been used more times than you can shake a stick at. But in the case of the Leshers of Clinton, Iowa, it is the only description that fits.

The father—in this case, The Rev. Maurice E. Leshner, pastor of St. Paul's Lutheran Church in Clinton—was a star tackle on the Carthage College (Ill. grid squad of more than a decade ago. The son, Jim, this year starred on the field in his fourth year of varsity competition as a guard.

Jim also plans to follow his father's footsteps in the future. After graduation, he intends to enroll at Gettysburg Seminary in Pennsylvania to begin his studies for the ministry.

In his younger days, Jim was also active in Luther League work in his

father's church. His sister, Katherine, is now a parish worker at Holy Trinity Church, Toledo, Ohio.

TWENTY-ONE-YEAR-OLD Jim, better known to his teammates as "The Rock," has been selected to the College Conference of Illinois All-Conference team for three years in a row. He served as captain of the Carthage College Redmen in the 1950 grid season.

Not only a leader on the football field, Jim was honored last year as a student by selection to Who's Who in American Colleges and Universities.

He is a member of numerous clubs and organizations on the Carthage campus including Circle K Club; "C" Club, letter-winner's social group, and the student council of which he is currently serving as president.

As a high school athlete in Clinton, Jim won two letters in football, two more in wrestling, and another in track. As a result of his position on the team last year, his old teammates still call him "Captain Jim."

Jim modestly attributes his success to plenty of hard work and a determination to win regard-



less of how great the task.

"It takes a real willingness to succeed," Jim says, "regardless if you're playing a game or if you're preparing yourself for your life's occupation. I feel that good old fashioned 'sticktoitiveness' will pay off in the ministry as well as it does on the playing field."

You'll know why the football team attends church when you meet

"Reverender" Amos

By DORIS SMITH

TO belong to "Reverender's" church you have to like kids. Not just the kids who quietly listen and wait for adults to take action. But kids with energy poking out of their elbows. Kids with ideas restless for a voice.

You see, "Reverender" (so his leaguers call him) likes kids. He believes in their worth. He knows that they've accomplished jobs in his church that some adults would be afraid to tackle.

IT BEGAN about four years ago when "Reverender" James G. Amos, just out of seminary, accepted the challenge to develop a mission congregation in Trilby, a suburb of Toledo, Ohio. From the very beginning

the Lutheran Church of Our Saviour reflected his interest in young people.

Most missions seem to have a predominance of adults and little children. Our Saviour was a magnet for teen-agers. "When we started," Pastor Amos said recently in an interview, "we had all kids and no parents. Now we have the parents."

Luther leaguers numbered among the first teachers in the Sunday School. They formed the junior and youth choirs. When in 1948 the congregation established its first branch Sunday school in a recreation building three miles up the road, the leaguers taught the classes. Last summer Pastor Amos organized a second branch Sunday school in another section of the expanding suburb. The teachers, of course, were leaguers.



FIRST CONTACT with a newcomer in Trilby is made for Our Saviour Church by two Luther leaguers (above). One reason these young people are so interested in the church is that Pastor Amos (below) is so interested in them. Yep, that's the famous station wagon.

IF YOU TOURED Trilby you'd notice one thing immediately—the community—the community suffers from growing pains. New businesses, new churches, a new school going up, and new homes—block after block of them. Here is a harvest ripe for an evangelism-minded congregation.

Seeing the role the leaguers play at Our Saviour, it's easy to guess that they make the first contact in these new homes. Four times a year they make a survey in different areas of Trilby to seek prospective members.

One Sunday in April, for instance, going two by two, the leaguers rang doorbells of 150 homes. Their canvass unearthed people in 13 homes who were interested in the church. No, the leaguers don't enter a home. The purpose of their contact is to get information only. Follow-up calls are made by other members of the church.

Once in a while even though the leaguers are just asking questions, a householder slams the door in their faces. Such treatment doesn't bother



the leaguers; too many other people give them facts gladly.

LUTHER LEAGUERS COMMANDEER the lower church premises and a portable building close by every Sunday night. Between 6:30 and 9:30 not just one but four Luther Leagues meet. A junior league for the 10 to 12 years old; an intermediate league for teeners 12 through 14; a senior league for those 15 through 17; and a young people's league for those over 18. A total of 64 young people belong to these four groups. Attendance on a Sunday averages 52.

Pastor Amos owns a station wagon—or rather, his young people own the wagon. For it seldom travels anywhere without a load of leaguers.

Ronnie phones the pastor and says he hasn't a way to get to a league meeting. Out pops the station wagon to pick Ronnie up. Anyone need a ride home? The station wagon service accommodates him. Is there a district league meeting coming up? One thing is certain—the station wagon will bring a part of the leaguers from Our Saviour Church, Trilby.

If you saw Pastor Amos surrounded by young people, you might guess why he attracts them. He's jolly and enthusiastic, with a tremendous vitality.

Yes, he's full of fun. But underneath lies a solid core that accounts for his going youth program. Securing counsellors for the leagues doesn't mean to Pastor Amos that he's dumped his youth problems on other shoulders. And that he's relieved of all responsibility to the groups. Indeed he often assumes the role of referee: counsels the counsellors; makes decisions; helps to select study material for the groups; supervises activities; concerns himself with the youth individually. And when he discovers particular needs in one league program, he's ready with suggestions to fill the hole. Always he's as much a part of the life of his Luther leagues as any leaguer.

The result of all this Luther League activity and Pastor Amos' youth-outlook is plain. Almost every Sunday last winter, you could find the whole football team of Whitmer High School, in Trilby, at Our Saviour Church. Young people account for 60 per cent of the attendance at the second service on Sunday morning.

How do the adults of Our Saviour like all this accent on youth? "Most adults want it that way," said Pastor Amos. "They prefer the teen-agers to have a major share of the activity here."

● During his first vacation abroad, David Ben-Gurion spent some time in Greece to look at some excavations. At one spot a young man boasted to the Israeli prime minister: "Some copper wire was found in this cave. Doesn't that prove conclusively that the ancient Greeks had telephones?"

"In a cave near Mt. Scopus the other day," the prime minister replied, "one of our scientists found nothing. Does that mean the ancient Hebrews had wireless communications?"—New Palestine.

Have we made Christ "too sweet"?

Jesus was a MAN

By GUSTAV K. WIENCKE

WHEN he entered the Philadelphia office building, you could tell by the cut of his jacket that he was a foreigner. In summer's heat he wore a rough woolen suit more suited to northern Europe. And the next time we saw him, he was introduced as a German.

"Exchange of persons program, y'know. Here to study religious education in the American church."

The man nodded and shifted a worn brief case. On a table we spread before him the bright copies of Sunday School leaflets and quarterlies.

Then we took him to the "morgue" in the United Lutheran Publication House.

The "morgue" is a windowless room lined with slotted racks. In each slot are filed original paintings and drawings used on church bulletin covers and in new Sunday school materials.

The "exchange of persons" man looked at the glowing colors of paintings from the life of Jesus.

"We don't have anything like that," he sighed, thinking of the shoddy post-war paper of his church leaflets. We pulled out some more portraits of Christ.

"But some of those pictures we couldn't use," confided the man from the bombed-out city. "Like that Christus."

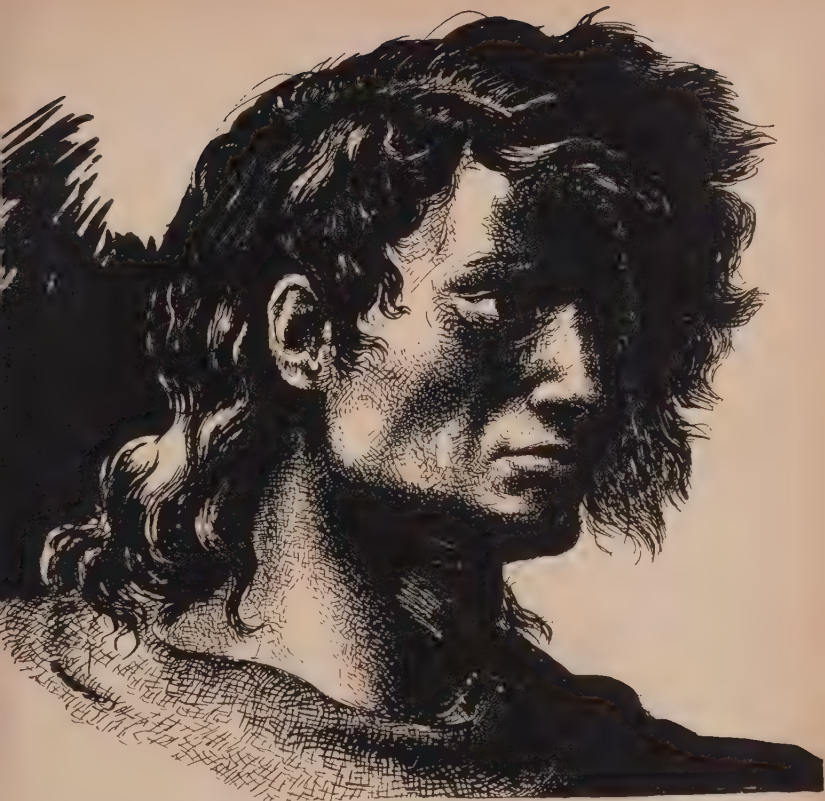
He pointed to a tender-faced, soft-gowned portrait.

"Too sweet."

The right picture

Mentally, we tried to put ourselves into the shoes of the German visitor. We thought of him back home, bringing "the Christus" to a war veteran who had looked into the mouth of hell, or to a handful of young people gathered in a grey church while their classmates marched behind polished trumpets and snapping banners of the state youth corps. Yes, he needed a manly "Christus." No dewy-eyed five-and-ten portrait, but a pin-up good for a catacomb.

Maybe we need that kind of a picture of Jesus, too. A mental image that more truly shows him to be a *man*. We need a more grown-up portrait. The picture of Jesus that we had when we sang, "I want to be a sunbeam, a sunbeam for Jesus," has to get a bigger frame to hold the full man that Jesus was.



No other LUTHER LIFE cover has caused as much controversy as Robert Hodgell's picture of Christ as a vigorous young man

Pound a stout spike into the wall and get ready to hang a man-sized mental portrait of Jesus.

What makes a man?

Passing by, for the moment, the theological picture of Jesus, phrased

in the jeweled terminology of creeds, let's look at the up-country villager, that carpenter's son from a hill-town.

I'd say he was a man. But what makes a man? Where or how do you put your finger on what is essentially masculine? I'd say he was a

man on three counts—three things that seem to belong to the male side of God's creation.

I'd say he was a man, physically, that he had the courage of a man, and that because he was a poet, he was a man.

You can't tell much about a person by his baby picture, but as soon as he can walk and talk, there are signs. For Jesus, born in a Bethlehem cow-barn, it was a foregone conclusion that he was going to be a carpenter. And a carpenter he was until long past the age that young men married, settled down, and raised their families. From his 12th to his 30th birthday he toiled at a man's work.

"In my own young manhood," says Albert P. Terhune who lived in Syria as a youth, "I used to stand by the hour at the unfronted entrance of the shop and watch the men at work. They had no modern labor-saving appliances. Tough logs must be hewn by hand with awkward tools. Beams and joists weighing hundreds of pounds must be handled and swung

aloft without pulleys. The day's labor called for more strength than skill.

"The Nazareth carpenter and his helpers whom I used to watch were squat fellows. They were bulging of muscle, stalwart in every inch; unbelievably powerful at lifting and chopping and hammering."

By the time Jesus was 30, there wasn't a soft spot in his body. Out into the scrub country he went where there wasn't a farmstead in sight, and there he fasted 40 days. That's not impossible. Men have done it, and then gone to the hospital to recover—orange juice by the teaspoonful at first, and gradually the nurses bring them back to health. Not Jesus. He came back from the bad lands and plunged into 18-hour days of preaching, healing, teaching, praying.

In his home town, a howling mob kicked him out of the synagogue, and rushed him to a cliff to lynch him. But when it came to do the deed, "he passing through the midst of them went his way" (Luke 4:30).

Don't you see him, broad-shouldered, brushing his clawing enemies aside! He was the kind of a man who could walk through a longshoremen's picket line. To arrest him, it took

"a great multitude with swords" (Mark 14:43) and when they had bound him, they led him away" (Matthew 27:2).

A grizzled Roman army officer recognized the strength of a man in Jesus. The officer was used to giving orders and having

. . . "I'll not bow

To the gentle Jesus of the women, I—
But to the man who hung 'twixt earth and heaven
Six mortal hours, and knew the end (as strength
And custom was) three days awdy, yet ruled
His soul and body so, that when the sponge
Blessed his cracked lips with promise of relief
And quick oblivion, he would not drink:
He turned his head away and would not drink:
Spat out the anodyne and would not drink.
This was a god for kings and queens of pride,
And him I follow."—Clemence Dane.

From Will Shakespeare, The Macmillan Co., 1922

them obeyed. He expected the same of Jesus—

“Speak the word only, and my servant shall be healed.” (Matthew 8:8).

Out in the barren hills Jesus talked to five thousand without benefit of a loudspeaker amplification system—for a whole day. There’s no hint that he had any difficulty in making himself heard—not that barrel-chested man.

“I used to try,” said Terhune, “to duplicate some of the daily foot journeys for Christ, through the Holy Land. I was young and an athlete, and I was well-shod. Jesus had been barefoot, and often wearied by long journeys on the preceding days and by scarcity of food. Yet I found one or two of those walking records, across the steep mountains, impossible for me to equal.”

If brawn makes a man, Jesus had all that it took to win and command the respect of men—even the hard-fisted “publicans” and hard-eyed “sinners.” They liked his company.

Poised courage

Along with a tough physique went a remarkably balanced, cool bravery. In all the Gospel stories we never see him flustered. This was a man who had no use for any timid-handed followers because he never hesitated or trembled for a moment. He put his hand to the plow and never turned back.

Observe him move through the Gospel stories, never tripping over the snares laid in his path, never afraid, always at ease. In an occupied land where men spat on the ground when they saw a Roman, Jesus said,

“But I say unto you, Love your enemies, bless them that curse you, do good to them . . .” (Matthew 5:44).

It took courage of a rare kind to say that and demonstrate it in action.

He kow-towed to no one, not the rich and the powerful. Where others kept prudent silence, he spoke out against Pharisee and Sadducee. When they retaliated with sly tricks, he met the attack with a swift thrust like a rapier against a bludgeon.

On the other side of the lake there lived a maniac. Chains couldn’t hold him and people feared that horrible figure. But Jesus went up to him and brought him to his right mind. (Did you ever face a maniac without quaking inwardly?)

So add to your picture of Jesus, physically a well-muscled man, this element of deft courage.

A man is creative

We’re more apt to associate manliness with brawn than poetry. Yet both belong to a masculine nature. (Can you name a world-famous poetess?) It belongs to a *man’s* nature to be creative, and a true poet is gifted with a creative insight into reality. He’s far ahead of his own fellows, and from the genius of poets come great ideas and insights that sway human history.

All the great prophets of the Old Testament were poets, yet no one would question their virility. In this creative nature, Jesus shared. He could take common things of life and create of them his unmatched parables. He knew how to say things that men wouldn’t forget. All Christendom

repeats a simple prayer he taught his 12 friends—a prayer for men to pray, a poem.

This fresh, untrammelled creative spirit of Jesus, evident in every saying of his, is surely evidence of manliness.

To the leader

The ideal way to present this theme, "Here Is the Man," is to work it into a fireside chat. Let the group assume informal, comfortable positions—possibly a semi-circle about a bright fire. All business matters should be taken care of in advance. There are no more announcements to make or committee reports to hear. The track is clear. On the table or wall you will have a fine portrait of the head of Christ.

1. When everyone is relaxed, begin by informally singing some songs—preferably without hymnals and only such verses as the group remembers. One or two leaguers may be primed to chime in with the first words of well-known hymns. Some suggestions:

"Beautiful Saviour"

"O Master, Let Me Walk With Thee"

"Sun of My Soul, My Saviour Dear"

"What a Friend We Have in Jesus"

"Jesus Lover of My Soul"

"O Jesus, Thou Art Standing"

"Living for Jesus a Life That Is True"

Quietly suggest that the singing be limited to hymns about Jesus.

2. Before the hymn-sing has exhausted its momentum, turn to a reading of the New Testament. Selections may be read by the leader or by group members who are prepared in advance. Suggested passages:

Luke 4 (entire chapter, but divided into sections)

John 2:13-17

Luke 11:37-54

3. After the reading of passages about Jesus, suggest that everyone think for a moment about Jesus. Picture him in your

mind. Think of his strength and manliness.

Allow three to five minutes for this reflection. Then present some of the ideas in the article above. Three people might carry the ball, one speaking about Jesus as physically a man, another about his courage, and a third about his creativeness. Try to slant the talks to: "This is the way I look at Jesus . . ."

Encourage free expression of ideas and comments by the group.

4. Where more discussion is desired, some of the following leads may be taken up:

a) What has made our average portrait of Jesus soft and sweet?

Use with little children

Influence of women in the church

Equation of piety with plaster-saintliness

Elimination of humor from religion

Stress upon Jesus' meekness and humility

Sentimentalizing Christian love

b) An American poetess, angry at the way "Christian" people bound her own dark-skinned people to a boot-licking, hat-in-hand humility, declared:

"People that had been once slapped in the face

Ought to stand still, he thought, till slapped again;

And if we were insulted, we should watch

For chances to return it with a favor.

I will say for him, milksop as he was,

He was consistent: for he let himself

Be knocked about the streets and spit upon,

And never had the manhood to hit back."

("The Poltroon" by Sarah N. Cleg-horn in *Portraits and Protests*, Henry Holt, 1917.)

How does the wrong picture of Jesus lead to such a violent reaction?

c) Evaluate portraits of Jesus that are used in your church building.

"LOOK, Jim," the fellow argued, "why go back to a bunch of kids and work hard all summer for practically nothing?" He frankly was puzzled at Jim's insistence on spending another summer at Camp Wilbur Herrlich, the welfare camp of the Lutheran Inner Mission Society of New York. College students could make good money during a summer. And he knew that Jim could use the money during his next year at Gettysburg College.

"Let me tell you about just one kid," Jim replied. Then he recounted the story of Arthur, a boy from New York's tenements. Just a few weeks of good food, clean living, and—especially—wholesome friendships had made Arthur into a different fellow.

Young Lutherans are carrying on a fascinating new experiment as

Modern Good Samaritans

By Mildred E. Winston



A GOOD FRIEND was what William Billow tried to be last summer to boys at the Lutheran Settlement House, located in a poorer district of Philadelphia. Above he directs a class in the vacation Bible school. He also led recreation on the Settlement House playground and conducted a survey visitation. William is from St. Joe, Ind.

And Arthur was just one of the boys Jim had helped during the previous summer. "I've just got to go back," he said.

JIM IS ONE of over a hundred students from The United Lutheran Church who did mission, welfare, and parish education work last summer under the direction of the ULC Board of Education. These young people—many of whom were Luther leaguers—served in interdenominational, international, and inter-racial settlements and work camps. They joined the ranks of students going into Christian welfare programs among the two million argicultural migrant laborers, a project conducted by the National Council of Churches, of which the ULC is a member.

Some young people return summer after summer to take part in the ULC Summer Service Project. Betty, for instance, started when she was a student at Wittenberg College. Her first summer was spent at River Crest Preventorium. This is a temporary home for children who have been exposed to TB and need physical care and personal understanding.

The next summer Betty was at Haverford Center, a settlement house in a Negro district of Philadelphia, operated by the Lutheran Social Missions Society. Last summer she worked as a nurse's aid at Passavant Hospital in Pittsburgh. Life was serious when lived both dangerously and courageously at this oldest Protestant hospital in America located in a section of the city where even policemen travel in pairs. The hospital was originally established by a Lutheran pastor and a Lutheran deaconess.

Not all the young people worked in institutions. Hazel, a graduate of Marion College, was sent to a mission church in a rapidly growing industrial area of Denver. This organization needed somebody to conduct its daily vacation Bible school and to visit children in the trailer camp section. But no funds were available. So Hazel gave her talents and time. She, as did Jake from Haverford College and Gettysburg Seminary the year before, made a real contribution to the lives of many people and to the establishing of the church.

HOW DID THESE students get the opportunity to serve in the congregations, welfare agencies, and institutions of the church?

It began seven years ago. Superintendent Luther Grossman of Tressler Children's Home, Loysville, Pa., wrote to the staff of the ULC Board of Education. He had the work, he said, and the Board of Education had the student contacts. How about mutual cooperation in finding outstanding young people who were willing to serve in an institution of the church for a summer?

The program of Summer Service for Lutheran students in Lutheran institutions and parishes began to hatch. That summer it started with five students and a faculty member at Loysville, Pa. The next year 11 students served in eight different institutions and parishes. Before beginning their work they attended an orientation conference held at the Baltimore Motherhouse under the direction of the Board of Education. During the past summer more than 100 students from California, Maine, Florida, Min-



SHIRLEY WOOD SWITCHED colleges this fall as a result of her work at Haverford Center, one of the Lutheran settlement houses in Philadelphia. Reason: She found so much joy in helping underprivileged children that she wants to become a social service worker. Above she leads a song at the Center's vacation Bible school. Shirley's parents are missionaries to India.

nesota, and points in between worked in the Summer Service Project. The young people come from many different backgrounds and do many different types of work. But they all get the satisfaction of helping others.

"I was born and reared on a farm here in Nebraska," Earl explained to a member of the Board of Education staff who was visiting Midland College, Fremont, Nebr. "I plan to be a pastor. But during the summer I'd like to use my knowledge of farming and the out-of-doors to help somebody."

The first summer Earl was head of a ground crew composed of New York

City high school boys who were making Camp Wilbur Herrlich a better place at which to live. Last summer he directed the work of the older boys on the farm at Tresslertown Children's Home.

Barbara, of Wagner College, and Tom (with his master's degree from Columbia University and headed for the ministry) are both "city folks." Nothing in Summer Service has been more remarkable than the "Life Camps" in which they and their Luther League junior counselors have lived . . . in primitive style with the boys and girls from New York City's crowded life. This unique expression

of Christian living is conducted at Camp Wilbur Herrlich.

THESE STUDENTS APPLY to the Board of Education for the opportunity to serve. They are subject to real processing in being selected for service and are very remarkable in the high manner in which they accept their summer assignments.

There are two orientation conferences to help prepare the students for their work. This past summer those entering service early went to the conference at Tressler Children's Home. Those serving during July and August went to the larger conference (75 in attendance) which was held in June at Gettysburg Seminary.

The faculties for these orientation

conferences are composed of men and women who are highly trained professionally and who have had practical experience in the fields of social welfare, parish education, Bible teaching, worship, music, craft, and recreation. They are all men and women of the Lutheran church.

Almost three hundred students of the more than five hundred who have applied have served the church through the Summer Service Project. A number have decided to go into the ministry, missions, welfare work, or the diaconate. The majority will go into their professions as finer Christian laymen, able and willing—because of their student summer service experience—to relate the dynamics of life in Christ to community living.



• More than 12 hundred million people now alive—half of the human race—have had no primary education of any sort and are therefore almost completely ignorant of even the simplest technical methods and processes and the most limited ideas and values which, for the rest of the world, are the very fabric of life.

—Jaime Torres Bodet, Director-General, UNESCO.

• Here on a scholarship to study American democracy, a young German was asked if his church work was in West Germany. He answered, "The German church does not recognize the Iron Curtain." He had organized and taught study groups in the East as well as the West.

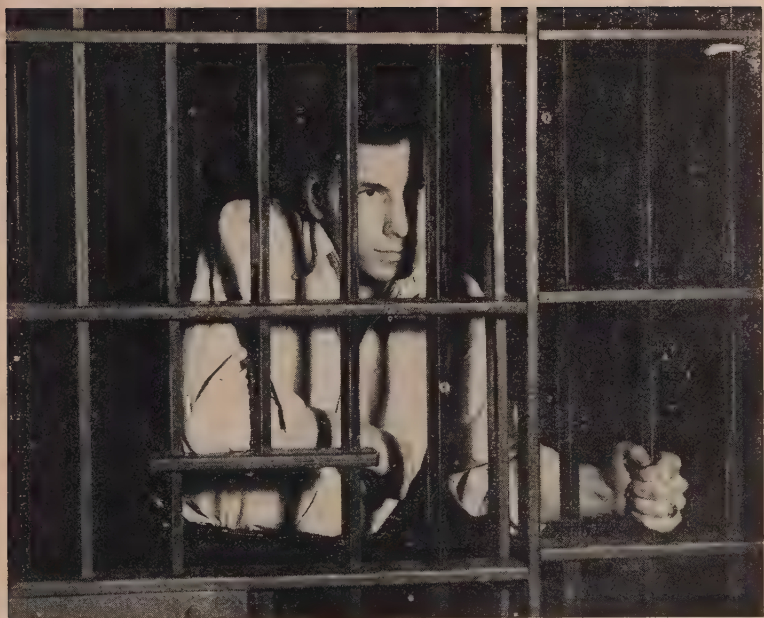
"But," I said, "I understand the conduct of religious classes is forbidden in the Soviet Zone."

He answered quietly, "That is true."

I wondered how many Sunday school teachers in America would ask to be excused from teaching if the danger of a life-long trip to the mines in Siberia was involved.

—Paul Calvin Payne

• All fair-minded Americans should mark well those senators who are brave enough to have us risk a world war but who quail like chipmunks before our domestic racial prejudice.—Ralph J. Bunche



Joe faced a death sentence, but his experience was no different from that of any Christian

POWER WORD: *Repentance*

By RALPH R. HELLERICK

I

San Folsom Prison
January 1, 1951

DEAR PASTOR:

I guess you'll be surprised to get *this* letter. You haven't heard from

me for over 10 years, and the last time I got in touch with you I only wanted to use you to get out of a jam. Believe me, I'm not trying to do that now. Of course, I won't blame you a bit if you don't believe me.

I'm writing to you now because I've finally slowed up enough to do some honest thinking about myself. You may have read in the papers that

I was brought here last week after they found me guilty of murder. I'm getting the chair for it on the first day of February.

Pastor, I must admit that I deserve it. I never confessed in court, because I was always hoping that that smart lawyer of mine might be able to get me off with a lesser sentence. But the judge and jury saw through our pretty little scheme. And here I sit.

I killed the old fellow, because I got so angry when he wouldn't turn the money over right away. I guess you remember I always had that bad temper. Well, this time I left it go too far.

Last night the boys celebrated the coming of the new year. Does that surprise you? Yes, in here a new year is mighty important to most of the fellows. It means that they are that much closer to being outside again.

But here in *our* block it was different. Some of the guys were even crying, because for us it means that we are that much closer to the chair. Some of the fellows were remembering the good times they had in other years on the outside. Me, I was doing a little bit of both.

This block sure does funny things to you. Before we were in here, most of us never thought about the end. Sure, we could easy have been killed, or got sick and died at any time. But we just never gave it a thought. But in here you've got to face it. One poor guy couldn't face it, and tried to commit suicide. But the guards watch you pretty close, and when he couldn't, he went off his rocker. Now he just sits and stares all day long. Maybe he's lucky at that, I don't know. But I'd like to try and figure

it out a little better than that. And that's why I'm writing to you.

Yes, we have a prison chaplain here. But, you know, I just don't have the nerve to talk to him. Besides, I feel like I know you much better. I've never forgotten a lot of the stuff you tried to teach us in confirmation class, even though I didn't live up to it. I always felt you were my special friend, so I'm asking you to listen to me just once more.

Pastor, I'd sort of like to square accounts. No, I'm not looking for a way to get out of paying for what I've done. Understand, I'm not happy about it. But I know I deserve it, so I'm willing to take my medicine.

What I mean is this: I'd like to straighten things out with God. I don't even know if it can be done. You may be surprised, but we fellows do talk about such things here. One of the guys says God doesn't give a fig, but of course he didn't use the word fig. Another fellow says I have to spend an awful lot of years in purgatory—must be some sort of a jail system—after I'm dead, and then I can be forgiven. It seems to me I heard you say once that God is always more anxious to forgive than we are to be forgiven. Does that mean *me*, too? I'm anxious to know about this, so please write to me. But don't try to get in to see me. I don't think I can *talk* to anybody about these things, but I *can* write.

By the way, preach a sermon to the kids about me some day. I'd hate to think of any others going the way I went.

Your bad boy,

JOE

II
The Parsonage
January 5, 1951

DEAR JOE:

Yes, I was surprised to hear from you, and pleased. I'm glad that you are now thinking about some of the things I tried to teach you. I hope you can still learn a few things in these last days. But this time, don't only learn them in your head as you did before. Try to make these things a part of you. Take them into your heart and believe them.

The first step in securing God's forgiveness, Joe, is by being sorry for what you have done. God always wants to forgive, but he can't if you tie his hands. And his hands are tied until you say you're sorry. God would be no god if he closed his eyes to all the evil we have done, and merely overlooked our wrongs when we call to him. Think that one over!

Here's another subject that requires some earnest soul-searching on your part. If you are sorry, just exactly what is it that you are sorry about? Are you sorry that you killed that storekeeper because his murder brought you to your present predicament? If that's the case you're only feeling sorry for yourself, and that's pretty low and selfish. Do you see what I mean?

Or are you sorry for the man himself, and for his widow, and for the children he left behind? If you are, that's much better, for then you are thinking of some one else.

But here's the best way: You've got to be sorry that you've gone against God's will. *He* doesn't want you to do the things you are doing, and

you've "trespassed" against him. After all, he expects us to live in a certain way, and when we live some other way, we have hurt him.

Check up on yourself. Why are you sorry for what you've done? Because it brought you where you are? Or because you've hurt other people? Or because you've crossed God?

Here's something else to consider. I don't know how much of your catechetical training you remember, but I taught you that breaking God's commandment was not only a matter of outward acts, but also a matter of inner attitudes. Of course, this was no new teaching on my part. Jesus said the very same thing in his sermon on the mount. Look it up in the New Testament (Matthew 5:21-26). Here's one verse of it: "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

What I am trying to get across to you is this: You were guilty of breaking the fifth commandment long before you killed that man. You yourself admit that your bad temper has stayed with you. How well I remember that temper! How often did I have to pull you out of a fight with the other children in the class? How many times did you get so angry with me that you walked right out of class? Do you still remember the first time you hit your father? And then your mother? How about that first robbery where you beat your victim so unmercifully? Each one of those was already a serious breach of God's com-

mandment! Your sorrow for your wrong will have to include all of those things, as well as sorrow for the murder you committed. For your sake, I hope you can see what I mean.

Another thing, your sorrow must also include all the other wrongs that you have done. We cannot secure God's forgiveness for only one sin, and ignore all the others we have committed. Look up the 10 commandments again in the 20th chapter of Exodus, and check God's plan for your life with your life as you have lived it. And consider each of those commands not only in terms of outward acts, but also of inner attitudes. For these things too you must be sorry.

Maybe this letter sounds as though I'm angry, or as though I'm trying to be tough on you. Believe me, I'm not. You asked me a sincere question, and I'm trying to answer it for you in the best way I know. And I don't want you to kid yourself into thinking it's easy to secure God's forgiveness. Christianity doesn't peddle any opiates or patent medicines. We don't deal in sugar-coated pills. This is the straight goods. It's too important a matter to fool around with. I hope it helps you.

May God's blessing be upon you as you search for his grace and mercy.

Your pastor,

PASTOR

III

San Folsom Prison
January 15, 1951

DEAR PASTOR:

Thanks an awful lot for that letter. When I first read it I hated your guts. My temper got the best of me again, and I almost tore the letter to pieces.

Now I can see that I was mad at you because you made me see me as I am. That's not a very pleasant sight, believe me! When I had time to think of it, I could see that you were right. I've fought with this thing for over a week; that's why I didn't write any sooner. I wanted to get myself all straightened out on what you gave me so far, before I wrote to you for more.

You were right about my catechetical work, Pastor. I learned that stuff in my head, but I never really believed it. But thanks to you I learned most of it so well that I can still remember it. And now it's finally making sense for me, *and I can believe it.*

I had quite a tussle with that business about being sorry. You were right—at first I only felt sorry for doing what I did because it had gotten me into all this trouble. But I read the parts of the Bible you mentioned in your letter—and some other parts, too—and the whole thing began to dawn on me.

Then—and you don't know what it means to me to say this—I prayed. Pastor, I haven't done that since I was quite a little kid. It took me two long days and nights till I could get myself to do it for the first time. I was afraid God wouldn't listen to me, with my record and all. I was ashamed to go to him, after the way I had acted. But finally, I said it! I spoke to him. Understand, I've used his name often enough in the last 20 years, but never once did I use it to speak to him. And when I started, it all seemed to pour out of me, just like water going over a dam. I guess I talked with him for almost an hour straight, telling him just how I felt, and asking him to

help me again. Believe me, Pastor, I felt better already. I began to see how much wrong I had done him. After a couple of days of this I saw what you meant. And I told him how sorry I was. I really am, Pastor. But still, I feel that there's more to it than this. Give me my next lesson, please. Please, don't fail me now.

Your boy,

JOE

IV

The Parsonage
January 20, 1951

DEAR JOE:

Joe, I cried when I got your letter. You made me feel that my entire ministry had been justified. But enough of myself.

Joe, you're right, there is more. But just let me say, before we go on, that I'm proud of you. You came through in the time of necessity. Most men and women can't get over that first hump. They worship themselves so much that they just won't humiliate themselves to the point where they will admit that they have done anything wrong. But you have, and because you have, the rest of the way will be easier.

The next step is this: Now you must believe that God will really forgive you now that you have expressed your sorrow and guilt. Here perhaps I can help you more than before. We can be assured of God's willingness to forgive because of many incidents which happened in the life of Christ. We believe what the New Testament teaches us, that Jesus was God's Son. From that I think it's safe to assume that Jesus and God feel the same way about things.

We know how Jesus felt about sin and sinners. First, he never loved sin. He hated it and denounced it no matter where he found it—in places high or low. But he never hated the sinner. Read these passages in the New Testament: John 8:3-11, the story of Jesus' attitude toward the woman caught in adultery. Luke 5:17-26, Jesus heals a man after first forgiving him the sin which caused his sickness. Luke 5:29-32, Jesus explains his mission to those who have criticized him. There are many more of the same kind in the life of Jesus. Why not read the entire Gospel of Luke, and look for such assurances of forgiveness?

There are plenty such assurances to be found. Two more I'll mention. When Jesus was hung upon the cross he prayed, "Father, forgive them, for they know not what they do." This prayer was for all men who have helped hang him upon that cross. To the repentant thief who was also crucified with him, he said, "Verily I say unto thee, Today shalt thou be with me in paradise." Another case of a man's sins being forgiven him, even though he admitted he was being justly crucified for the wrong he had done.

However, the greatest assurance of God's forgiveness is in the very life and death of Jesus in our world. Why did Jesus come to earth? "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." There it is! Jesus came to save us from the guilt of our own wrongdoing. He came to pull us out of the mire of our own filth. What more assurance of his love

do we need to look for? God is love. His thoughts toward us are thoughts of lovingkindness. He wants to save, rather than destroy. He is a loving heavenly father, not a destructive avenger. Your first step, then, is to plant this wonderful thought in your heart. This, coupled with the sorrow you already feel, squares your account with God. And with it should come a tremendous feeling of relief.

By the way, this sort of thing is not only for men like you. I constantly go through the same cycle. Perhaps society doesn't judge my sins as harshly as it does yours, but God does. *Any* transgression against God's will is a sin, a sin for which you must feel sorrow, and a sin for which you must seek the assurance of God's forgiveness. Many, many Christians are walking this same road with you.

But there is a little bit more. I'll give it to you now, just in case we don't have time later on. Along with the feeling of peace, there should also be a feeling of gratitude. We have much reason to be thankful when God forgives us. We should feel that we would like to do something in return. We can. We can try to make amends for the wrong we have done. In your case, the only amends you can make is to give your life to the state without bitterness. We have no time to discuss the rightness of the state's taking your life. We could make no change now if we wanted to. But if you can reconcile yourself to thinking of your death as a means of "making up" for what you have done, I feel that you will be strengthened in your final hours.

Secondly, we must sincerely try to do better, and to live the way God

wants us to in the future. Of course, you haven't much time for that. But try to make every remaining minute count. Continue to read God's Word. Continue steadfast in your prayers. Speak to others about God's goodness to you, try to share your joy with them. Forgive your guards and executioner, the judge and society which has condemned you: There is much that you can do, even in the short time you have left.

I pray that God who has led you thus far will further strengthen you with the assurance of his forgiveness, and that your heart may overflow with joy and thankfulness.

Your Pastor,

PASTOR

V

San Folsom Prison
January 26, 1951

DEAR PASTOR:

I've got it, I've got it! I was so darn' happy when I got your letter that I read it over three times before I put it down. You're right; that first hump was the hardest to get over. I'm sure now that God has forgiven me for everything. I read the whole book of Luke and then started on the other Gospels. I only wish I had done that a lot sooner. But I guess it wouldn't have done any good. I never would have believed it before I got into this mess.

You know, I feel better now than I ever felt in my whole life. And here's the crazy part of it: I feel so good that I'm almost glad I got myself into this mess. Yes, even though I have to go to the chair on Wednesday night at one minute after midnight, I'm

happy. You know, if I hadn't been caught and sentenced I might never have figured this out. Just imagine, maybe I would have died some other way without knowing all this. A whole life wasted!

Pastor, I'm going to try too to do what you told me. I'm going to try my very hardest to make my last few minutes count. I've already written to my mother and father, asking them to forgive me for the way I hurt them. And I'm asking you, too, to forgive me for all the trouble I caused you. I hope I can live God's way for at least the last few days.

Thanks an awful lot. I never deserved this. I hope you don't mind if I pray for you, that you can keep on working for God. Write again if there is time.

Your son in Christ,

JOE

VI

(Telegram)

DEAR JOE:

YOUR LETTER LOST IN POST
OFFICE STOP JUST RECEIVED
STOP TERRIBLY HAPPY FOR YOU
STOP GOD'S BLESSING ON YOU
STOP WILL BE WITH YOUR PAR-
ENTS MIDNIGHT TONIGHT STOP
ALL FORGIVEN STOP MAY GOD
GRANT YOU STRENGTH AND
PEACE.

PASTOR

(Author's Note. This telegram was returned to the sender with the following notation attached: "Addressee moved. Forwarding address unknown.")



The presentation of the printed material should be rather simple. The easiest means is to have two of your young people assume the roles of Joe and Pastor, and read the letters in their proper order. However, if they are to do any good, the letters must be read intelligently, clearly, and slowly, so that all may understand them. This means that you dare not leave the first reading of them until the time of the meeting itself. Each one should read his letters a number of times before trying to read them aloud at the meeting. This is important!

After the letters have been read aloud, a discussion period should be held. Without a discussion period, the topic will have little spiritual value for the individuals attending the meeting. A third person, or one of the readers, may lead this discussion. This also requires preparation. These letters are concerned with an extreme problem, so that the various elements of repentance may be brought out more sharply. They magnify, just as a microscope does. This particular example will never—I hope—be a real situation for any of our young people. But there are many experiences in their own lives that are closely related to this problem. It is the task of the discussion leader to relate this larger problem into the life experience of the young people.

Perhaps you can discuss the sorrow which is a part of repentance; what kind of a sorrow is it? Or how about act-transgressions and attitude-transgressions of God's will? Then again there is the subject of making amends, and the desire to better our lives. Discuss these matters in their own terms and in the light of their knowledge and experiences.

The matter of the actual program I leave entirely in your hands. Most of our hymnals have a special section on repentance. Collects and prayers with this as their special theme also abound in our service books. Many of the psalms are marked as being penitential in nature.

How Does A Congregation Work?

Young adult topic by Arnold Keller, Jr.

A church can be no greater nor more influential than its members allow

RECENTLY the congregation of which I am a part helped to resettle a displaced person's family named Rusis. One of the first reactions of our new family to church life in America was honest astonishment at the activity of lay men and women.

After a week or so among us, Dr. Rusis came to me and said very quietly and sincerely, "You know, in our country the pastor does everything. "But," he added, "I like this interest and enthusiasm. This is the way it ought to be."

Democracy in action

Of course, this is the way it ought to be. A congregation really works only when the members really work.

Our Lutheran church in America from the top to the bottom is democracy in action. It is set up to reflect the attitude of its members. It is geared to serve its members. It can never be any greater nor more influential than its members allow it to be.

And the very top level of the Lutheran church is your congregation. No one dictates to your congregation what is to be done and what is not to be done. No one, that is, except God's will and His Word as the Holy Spirit works in and through each one of us.

A congregation is a coming together of Christian believers. And as the believers meet and work and worship together, the kingdom of God can come in each of them. Then Christianity becomes very real and meaningful.

The individual soul is the most important thing of all. And in a congregation the individual is not lost. Rather, in the congregation the individual can find himself and God. For that reason the congregation is the most important part of the whole organization of the church. It is the top level of the entire structure.

Obviously, there are certain things a congregation cannot do alone on a large scale. For example, a congre-

gation cannot carry on the total program of foreign missions. A congregation cannot carry on the total work of Lutheran World Action. A congregation cannot provide for the education of pastors and deaconesses and missionaries. As a result, from their earliest beginnings in this country congregations have joined together into groups which we call *synods*. And for further unity of purpose and action the *synods* together make up *The United Lutheran Church in America*.

Our overall church organization has been compared with that of the federal government. The synods are based on geographic location, similar to the governments of the states. And the synod has the primary responsibility for the program of the church in its area.

The United Lutheran Church works through its boards. Each board has a specific responsibility. The American Missions Board supervises the establishment of new congregations. The Social Missions Board directs evangelism and social action. The Parish and Church School Board guides educational work within congregations. And so on.

Also on a nationwide scale definite auxiliary organizations have been formed which help to knit congregations together. These are the Women's Missionary Society, the Brotherhood, and the Luther League.



But throughout all this activity the congregation is the vital element. The representatives of the congregation conduct the church's affairs on both the synodical and the national levels. The synod and the ULC exist in order to assist our congregations in fulfilling their Christian mission. This is Christian democracy in action. The

Christian church is the sum total of all its congregations.

Christians together

Christianity is not a "lone wolf" business. At the beginning Jesus called his disciples. That was in reality the first Christian congregation. And then after the Ascension and Pentecost the church began to move. The apostles went out with the gospel and where they preached congregations were formed.

It was a very natural thing. A man who was Christian did not want to be alone. He wanted to share his faith. He wanted to be with others who believed. He wanted to join forces with others in spreading the "good news" of his Lord. Christ now was at the center of his whole life.

Each of us could well examine his congregation in this light. Is Jesus Christ the center of my congregation? and spirits grateful for what he has. Is this an association of kindred minds done? Is this a fellowship of those who have entered upon the greatest of all obedience? Do I sense his leadership and lordship? Do I feel the

Each of us could well examine his congregation in this light. Is Jesus Christ the center of my congregation? and spirits grateful for what he has. Is this an association of kindred minds done? Is this a fellowship of those who have entered upon the greatest of all obedience? Do I sense his leadership and lordship? Do I feel the

urgency of his gospel and the desire to tell others about it?

If the answer to these questions is "Yes," that is good. If these things are not so, however, there is much that each of us has to do to help such a spirit grow.

Worship

Basically a congregation exists for two purposes. The first is *worship*.

As the congregation worships two things are taking place. First, we are responding to God. It is the response of thanks and praise, of gratitude to our creator and saviour. Our worship should probe deeply within us and lead us to a real communion with God. It ought to help us to lay hold of his power for our lives, to make that power ours and to make ourselves his.

At the same time, worship is a reassertion of our faith. Some folk think that religion is a matter that they can take care of all alone. But sooner or later we all discover that in the corporate experience we can go much farther than we ever could by ourselves. Together in worship we create an atmosphere of thinking and praying—an atmosphere for one another. And we are stronger for having sung our hymns, read our scripture, prayed, and confessed our faith together. In a very real sense, worship is the development of the individual faith as well as an expression of thanksgiving to God.

Witness

If the congregation stands for the development of those already within it, the next step is to live for those outside. And so, the second purpose of the congregation is *witness*.

It is the great task of education. This is done in an organized way through our church schools. These serve the community in which we live as well as our own members.

But education must also be done continually in an informal way. We must witness to what we believe by the examples of our actions, by the ideals and principles for which we stand, by the efforts we make to bring others to the Lord we trust. Often the best teaching of the gospel is what we are.

We need in our congregation the "lost sheep" instinct that Jesus had and taught. It ought to be our natural impulse to offer ourselves to all the needs of human beings.

Sometimes we expect the pastor to be our representative. But make no mistake about it, this is a job for us all.

Perhaps the immediate task is the personal problem of an individual.

Perhaps it is a hard social question. No matter what it may be, you are the congregation where you live. Christ's church is judged by you. Perhaps the question "How does our congregation work?" should be qualified to "How do you work in your congregation for the Lord?"

NEWBERRY COLLEGE

Newberry, S. C.

IS . . . A Senior College of the U. L. C. A.

Fully Accredited

A Home Away from Home

Interested in the Individual

Address: PRESIDENT JAMES C. KINARD

Drawer 425, Newberry, S. C.

A Christian society

All of us, as members of a congregation, are part of a Christian society on a small scale. Each congregation is that. Our little society is built upon the power of the cross. It operates according to the teaching of the sermon on the mount. That is, it does if it is a true Christian society. Would you be anxious to hold up your congregation as an example and say, "This on a small scale is how the world ought to be?"

In Charles' Dickens' *Christmas Carol* Scrooge was visited by the Spirit of Christmas Past and the Spirit of Christmas Present. If there are such spirits, perhaps churches have them, too. Possibly your congregation has a spirit which personifies it. If so, there are a number of questions that I would ask, if I were you.

I would ask him:

What has our congregation meant to its membership? Has it been a place for Christian growth, for sincere worship, for dedication?

What has our congregation meant to its community? Has it challenged its members to service and to witness? Has it expressed the Gospel in terms of service to people who seek

and are in need? Has it reflected JOY?

Has the Lord Jesus Christ controlled the entire spirit of our congregation? Or has the control been too much human?

I believe that an honest survey of such questions will challenge us to what we ought to be in the future.

Dr. T. R. Glover of England has written these words which, I believe, speak to the heart of the working of any congregation.

"The church is one great society of pilgrims, of many tongues and minds and communities, and all pilgrims seek a better country—a land of more light, more knowledge and more peace. If they straggle and lose their ways . . . none the less all are marching in one loyalty. And loyalty has a wonderful gift of clearing the air and enlightening the eyes."

WORSHIP SUGGESTIONS

Hymns: CSB 198, 201, 206 (or other hymns under the heading *The Church*)

Scriptures: Ephesians 4:1-6; I Corinthians 12:1-11.

PRESENTATION

1. Write to the boards of the ULC for statements of their work. Your pastor will help you here. Get sufficient pamphlets, etc., for distribution.

2. Invite a member of your church council to the meeting, preferably your congregation's delegate to synod. He can speak briefly on the work of the synod.

3. A chart or diagram of the structural organization of the ULC will be a visual aid in presentation. See *Growth in Grace*, by William M. Horn, 1951, page 91.

4. The person who summarizes the article should present for discussion the questions under the headings *Christians Together* and *A Christian Society*.

THIEL COLLEGE

GREENVILLE, PA.

A CHRISTIAN COLLEGE OF LIBERAL ARTS AND SCIENCES

Fully Accredited

Co-educational

For information write to:

Dean HERBERT G. GEBERT

President WILLIAM F. ZIMMERMAN

An Institution of the Pittsburgh Synod

JANUARY, the month of resolutions, is here. Let's add "Making our leagues click" to our list.

Why not ask a new league in the next town or a group of prospective Luther leaguers to come? Use the vesper service and suggested topic and discussion, a brief business meeting, games, and refreshments.

This game is a good mixer to start off the evening.

Pig in the parlor

The crowd forms a circle with one player in the center. They take hold of hands and skip around the player in the center as they sing to the tune commonly used for "We Won't Get Home Until Morning":

"Got a pig in the parlor,
Got a pig in the parlor,
Got a pig in the parlor,
And he is Lutheran, too.

And he is Lutheran, too,
And he is Lutheran, too,
Got a pig in the parlor,
Got a pig in the parlor,
Got a pig in the parlor,
And he is Lutheran, too.

With the beginning of the next verse the players begin doing the grand right and left. Before starting, each player in the circle should have a partner, the boy being always at the girl's left. The grand right and left is done by all girls marching clockwise and all boys marching in the opposite direction, beginning by giving the partner the right hand and passing on, reaching the left hand to the next person coming toward you. Thus the players weave in and out,

**St. John's Luther Leaguers,
Honesdale, Pa., have
planned a party
to**

*Welcome
1952!*

**Be sure to welcome some
new young people into
your group, too**

extending first the right hand and then the left. The player in the center drops into the line and participates in the march as they sing:

Right hand to your partner,
Left hand to your neighbor,
Right hand to the next one,
And all promenade.

At this last bit of advice to promenade each player looks for a partner and clasps hands with that person in skating position, marching or skipping then as they sing:

And all promenade,
And all promenade,
Got a pig in the parlor,
Got a pig in the parlor,
Got a pig in the parlor,
We'll all promenade."

One player is left without a partner and goes to the center. The game is thus played over and over as long as desired. If there are more girls than boys, let some of the girls tie handkerchiefs around their right arms and represent boys during the game.

Snowball contest

Divide the leaguers into two sides, and line them up 10 feet behind a suspended holly wreath. Give each leader a ball of cotton batting. The idea is to throw this ball through the holly wreath. Each player in turn has one try, a point being scored when the "snowball" goes through the wreath. The team with the most points at the end of the game wins.

Honeymoon race

Boy and girl to represent each group. Each couple is provided with a suitcase in which is wearing apparel of all sorts. A hat, kimono, pair of men's shoes for the girl and a hat, raincoat, for the boy. Each couple is also provided with an umbrella. All suitcases are shut and strapped. At a signal to go couples, arm in arm, rush to one end of the room, open suitcases, and don wearing apparel. The boy then opens the umbrella, closes the suitcase with the girl's own shoes inside and arm in arm they rush back to the starting point. Here they must take off wearing apparel and put it back in the suitcase. The girl must

put on her own shoes; the umbrella must be closed. The first couple to finish, of course, wins.

Stunts

As each person arrives have each write on a slip of paper his name and the month of his birth. No one is to see what is written except the committee in charge. This committee as-sorts the slips by months and then calls out names of persons in each group, asking them to get together and prepare a stunt representative of their month. Allow from 15 minutes to a half hour for this. The rest of the crowd guesses the name of the month and shouts it out as soon as some one guesses it correctly.

Hurly Burly

All the players stand in a circle. Each is given something to do by the leader, who whispers to each one. When all have been instructed the leader shouts "Hurly Burly" and each one performs the stunt assigned to him. Some have been asked to run in a circle, some to crawl, some to bray, some to crow, some to jump an imaginary rope, some to prance up and down, etc. You can imagine what a sight it would be to have them all doing these different stunts at one time!

When everyone has finished playing "Hurly Burly" lead them to your refreshments. We suggest barbecues, hot chocolate, and cake. These will look particularly tempting on a table decorated with greens and cotton snowballs. And remember, if your leaguers feel at home we'll bet you will see every one of them at the next meeting!

Clatter . . . *by conrad, jr.*

"THE best way for church societies to raise Christmas funds has been found to be the bazaar or fair where a nice profit can be made without becoming involved in raffles, chances or gambling."

That's the first sentence of a four-page letter advertisement which was mailed to us—and undoubtedly circulated to thousands of other pastors—prior to Christmas.

Even though Christmas is over, the type of thing suggested by this advertisement is still as current as the morning newspaper. Myriads of church people have been led to believe that just as long as you are "making money for the church," you are privileged to make it, even by hook or crook, if you so desire.

Just the other day in New York City we could hardly get by a half-dozen teen-age Roman Catholic youth who were standing on the sidewalk in front of their church, selling chances on a new automobile. "Mister," one pleaded, "you gotta buy a ticket so's the kids at St. such-and-such parochial school can get their rooms painted."

We believe that none of our Lutheran youth are selling chances on new automobiles to make money for their churches. But we know for a fact that some Luther League groups are considering money-making business their main Luther League business—which is not good!

The Luther League is supposed to be the workshop for the young people

of the congregation. Don't forget that there are other "works" besides the raising of funds!

Let's get back to the advertisement with which we introduced this column.

Among the "extracts taken from several thousand unsolicited letters received in commendation of the product," were these words from one of our ULC congregations: "We like to do business with you as you give us good values and your concessions make the sale of ties an easy profitable experience."

Luther leaguers should not be so intent on making wads of money merely in order that something new might be presented to the home church each year. Instead, you should spend your time participating in worthwhile service projects in which money—or money making—is not a factor.

Here are some suggestions:

1) Make regular visits to the homes of the shut-in members of the congregation, who because of illness or age cannot attend church services. Brief programs are appreciated.

2) Periodic religious census of your community.

3) Publish a monthly—or weekly—church paper.

4) Church property repair or clean-up parties.

5) Youth choirs.

6) Clothing, books, or toy drives for overseas.

7) Correspond with the young people in the armed forces; send them church bulletins and papers, LUTHER LIFE, and edibles.

BOOK REVIEWS

Best Seller

THE SEA AROUND US. By Rachel Carlson. New York: Oxford University Press. 230 pages. \$3.50.

The Sea Around Us was taking the book-reading public by storm when we read it—and very likely still is! *Publishers' Weekly* magazine reported that it was at the top of the nation's best-seller list for non-fiction books on the basis of per week sales.

We were interested in trying to find out why *The Sea Around Us* became so popular so quickly. We wanted to know why this book was selling so fast that the publisher couldn't keep up with the demand, despite 21 different editions in just a few months.

Here are some of the reason:

1) The book is unique—apparently the only one of its kind.

2) It hit the book market at a time when readers were very much sea-conscious—thanks to another best seller, *Kon-Tiki*.

3) It combines fact and fiction, information and imagination, more cleverly than any other book we've ever read.

Point No. 3, in our estimation, is the dangerous feature of the book, although it will be very delightful to the individual who likes to believe the unreasonable and unproven just as long as someone else will put it down in black and white.

Rachel Carlson begins her book with a "text" from Genesis: "And the earth was without form, and void; and darkness was upon the face of the deep." But she forgets the "context" of the text before she finishes her second paragraph.

Paragraph number two begins: "The events of which I write must have occurred somewhat more than two billion years ago." Then, very cleverly she qualifies her statement by saying: "As nearly as science can tell, that is the approximate age of the earth."

Time and time again she introduces material with words which the average reader will by-pass. Here are other examples: "Probably . . .," "There are reasons for believing . . .," "Those who believe thus-and-so . . . say . . .," "Perhaps . . ."

She contends that every animal—man included—once had ancestors who lived in the sea; then, 350 million years ago, the first pioneer of land crept up on the shore. Later, he climbed into the trees to live. Then, much later, "perhaps somewhere in the vast interior of Asia our ancestors descended from the trees and became again terrestrial."

All of these opinions are presented with the factual slant to them. They seem to be accepted fact by the author. And that's right where the difficulty arises in recommending this book to anyone of Luther League age who is not well-prepared to distinguish between factual information and fanciful imagination.

Actually, *The Sea Around Us* is two books in one: One of fact, and one of fiction. We wish that the author had stuck to the facts—and we say that

sincerely. Because some of the facts she presents about the fish in the sea, the floor of the ocean, the tides, the sea water itself, the winds, are some of the most interesting information we've ever seen assembled in a book.

Maybe when the sales begin to drop off, the publisher will suggest to Rachel that she rewrite *The Sea Around Us* to include only actual facts.

Until then, you will have to be your own decision-maker about perusing the book as it now appears.

LESLIE CONRAD, JR.

Glum Eraser

THE CHURCH THROUGH THE AGES.

By Mildred Corell Luckhardt. New York: Association Press. 244 pages. \$3.00.

This primer of church history will enlighten earnest Luther leaguers, Sunday school teachers, laity in general, and even preachers. It is alive and filled with stirring events of the ages—events that bring light out of darkness, order out of chaos, hope out of futility.

It should erase for teenagers the glum, false "what's-the-use" philosophy. Running through it is the fact that age after age has been held together only through the efforts of consecrated leaders who have fulfilled the commands "Seek ye first the Kingdom of God" and "Love God and love your neighbor."

The author is solid in her presentation of the facts. Yet she has written in such a profoundly simple style that the book will appeal to teenagers.

LOUIS PIEHL

Christian Businessman

FIFTY YEARS WITH THE GOLDEN

RULE. By J. C. Penny. New York: Harper. 244 pages. \$2.75.

Who in America hasn't heard of J. C. Penny Stores? You know about the department stores with that familiar name. But do you know very much about the man who has been responsible for J. C. Penney Stores?

Fifty Years With the Golden Rule is the autobiography of the man who started out as a sales clerk at \$2.27 a month, and has kept working and expanding until he is head of more than 1,000 J. C. Penney Stores.

He did it by using the golden rule. His six principles include: Preparation, hard work, honesty, confidence in people, spirit, and a practical application of the golden rule.

READABLE BOOKS

Key: I—Intermediates; S—Seniors; YP—Young People; A—Advisers; P—Pastors.

COUNSELING ADOLESCENTS. By Hamrin and Paulson. Science Research Associates. \$3.50. (A) (P)

PRESIDENTS OF THE UNITED STATES. By Jane and Burt McConnell. Crowell. \$3.00. (I) (S) (YP) (A) (P)

THE COWBOY AND HIS HORSE. By Sidney Fletcher. Grosset & Dunlap. \$2.95. (I) (S) (YP)

THE KID WHO BATTED 1,000. By Allison and Hill. Doubleday. \$2.50. (I) (S) (YP)

TREASURE-TROVE, PIRATES GOLD. By Gordon Cooper. Wilfred Funk. \$3.00. (S) (YP)

THE ROSE BOWL. By Rube Samuelsen. Doubleday. \$3.50. (S) (YP)

WONDER BOY. By William Heuman. William Morrow & Co. \$2.50. (I) (S) (YP)

Swap Shop

RUTH COVER, MGR.

HI-HI! Do come in! It's so good to see you again. We understand that you belong on the long, long list of people interested in missions, and that we were very glad to hear! How are things going?

We have been working on some copy on missions these past few weeks. Some stuff on know-how and programs and projects. Could you be persuaded to drop into a lounge chair over there by the fire and bend an ear while we read some of it? Swell! Here we go.

"So you are a missionary secretary! It is your job to acquaint other Luther leaguers with the opportunities and obligations of missionary work. Every Christian's marching orders are, 'Go ye . . . and make disciples of all nations.' Mission work was the secret of the success of the early church. It is the heart, the very life of the church today.

"Missionary secs fall into three classes: Those who are intelligent and effective; those who are run of the mine—who do the same old traditional things with no understanding or imagination; and those who are merely holders of the title. Since you would no doubt rather be caught

dead than belong to the second or third group, begin by asking yourself a few questions about your bunch of leaguers.

"Has anything happened or been said lately by the leaguers which indicates an interest or a lack of interest in missions?

"Has anything happened or been said which indicates an interest in or prejudice against people of other races and nationalities?

"Missionary interest will flourish best where there is a deep and genuine respect for the culture of other nations. One tendency of human nature is to shrink from what is strange and different; to desire the safety of the ways and customs we have always known; to regard all other ways of doing things as barbaric and wrong. Such a tendency makes for narrow nationalism, suspicion, and war.



Rajahmundry, India

**\$12,565.72 for Luthergiri
Seminary**



Baltimore and Philadelphia \$12,500 for Deaconess Library Endowment Fund

"Fortunately there is another tendency of human nature which longs for the novel and the different. Otherwise no airplanes or electric lights! And haven't such names as Oahu, Shanghai, Tanganyika, Majorca, or Bermuda beckoned to your gypsy feet? This tendency, directed Christ's way, could lead to tolerance, understanding and peace.

"The same total program will not do for everybody. Some Luther League groups are made up of literate Christians—those who already have some experience and feeling for missions; others are ignorant.

You must begin where YOU are

"To find out where you are, check the attitudes, information, curiosity and ques-

tions your group of leaguers has. This you can do by observation (sitting in on a bull session or two), or by giving a test. Make a list of races, nationalities and religions and ask these questions about each:

1. Would you willingly admit this group as subjects of missionary effort?
2. As citizens of our country?
3. As fellow workers in business, or as students in your school?
4. As members in our church?
5. As members of your class?
6. To seats in your family pew?
7. To offices in your Luther League?
8. To your social functions?
9. To a relationship of brother- or sister-in-law?

Have a copy made for each leaguer. Get your committee together to check the results, always asking yourselves which groups seem most acceptable to your crowd, why, and what you should do to overcome the attitudes of exclusiveness toward any group.

"Or maybe you can work up more enthusiasm for a Curiosity Test like the one John Irwin used in his book, *The Missionary Education of Young People*. In this case you use the three or four questions receiving the highest number of checks as the starting point of your program planning."

HOW ARE we doing thus far? Too tough? Too remote for Luther leaguers? Perhaps. But you see, missions is essentially a matter of attitude toward other people.

If you find no interest in missions, create some!

Point up special offerings and donations days for several weeks in advance by giving brief histories of the institutions being thus aided. Tell where they are, what they do, why

they need help, and so on. Take a trip to the place if possible.

Or make use of the news—current events and world affairs. Select an item and then raid the libraries (public, church, and private), for books on the subject, dig into the background of the thing, and then discuss it, ask-

ing what the leaguers think the message of Christianity should be under the circumstances, and how our church is related to this field. (All this, of course, with the cooperation of the league's education or program committee!) In other words, look alive! Missions need not be dragged

Missions Curiosity Test

Directions to user: Read each question carefully. If it is one that you have wondered about, place a check (✓) before it. If it is a question you are particularly anxious to have answered, place a double check (✓ ✓) before it. If it is a question you have never asked and are not interested in, place a zero (0) before it.

1. Is the Negro receiving a "square deal" in American life.
2. What is meant by the statement, "China is going through five revolutions at once"?
3. What is to become of the American Indian?
4. Is the church succeeding in making any contacts with foreign-language groups in the United States?
5. Is there anything unique in Christianity, that we should offer it to followers of other religions?
6. Can Christianity make any contribution to the solution of the problems of India?
7. Should we maintain Protestant missions in the countries of Latin America where the Roman Catholic church has been long established?
8. Is it true that great rural areas in the United States are being lost to the church?
9. What is back of Mexico's hostility to religion?
10. Why was no quota placed on Mexicans when our immigration law was passed and how are we treating Mexicans who have entered our country?
11. Are there any reasons that justify the sending of missionaries abroad when our own land is so far from Christian?
12. In what ways is Russia a menace and in what ways a challenge to Christianity?
13. What becomes of the money our church raises for missions?
14. What should be the future of Africa, and what part should Christianity play in developing that future?
15. Why do we exclude all Asiatics from entrance to the United States? What should we do with those who are already here?

into your Luther League program by main force.

Which brings us to actual program planning.

Begin by snagging for your committee's use subscriptions to *LUTHER LIFE*, 1228 Spruce Street, Philadelphia 7, Penna., price \$2.00 a year (and worth every penny!); *The Lutheran*, 1228 Spruce Street, Philadelphia 7, Penna., price \$3.50 a year; *High Ideals* (if you are an intermediate or planning for intermediates), 1228 Spruce Street, Philadelphia 7, Penna., price \$1.00 a year; *The Foreign Missionary*, 231 Madison Avenue, New York 16, N. Y., price 75 cents a year; *Social Missions Quarterly*, free, Board of Social Missions, 231 Madison Avenue, New York 16, N. Y.; *Lutheran Women's Work*, 1228 Spruce Street, Philadelphia 7, Penna.,

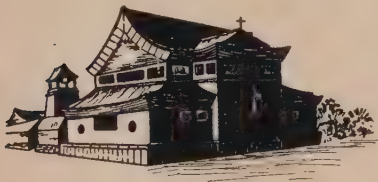
Street, Philadelphia 7, Penna., or from one of its branches in your area. Additional material—leaflets, pamphlets and folders—can be secured from Luther League headquarters, any of the mission boards, or from the Women's Missionary Society. You have but to request the information.

Armed with all this literature, get into a huddle with your committee and talk things over, seeking first God's guidance through prayer. Incidentally, you might use "Ecclesia Plantanda!" — "The church must be planted!" — as your motto. It was Henry Melchior Muhlenberg's when he was a founding father of the Lutheran church in America. Discuss the results of your observation and/or tests and then get out your pencils and plan your program accordingly. It will not matter whether you have a mission night once a month or a series on consecutive Sundays if you do a bang up job of planning.

Generally speaking, you will need publicity, a worship service, and a feature.

Since we have talked about publicity itself before, there is need here only to remind you to advertise your programs in newspapers and church bulletins, on bulletin boards, by hand-bill and poster.

Use your *Christian Youth Hymnal* and the pamphlet, *Ideas for Devotional Meetings*, published by the Luther League of America, to aid you in planning your worship services. Remember though that missions are the organized effort of the church to meet the deepest human needs of our world, and that the attitude of the



Tsingtao, China

**\$11,770.93 for Dispensary and
Christian Education Building**

price \$1.00 a year. Get a copy of the *Christian Youth Hymnal*, too, if there are none on the premises of your church. The price is \$1.35 a copy and you order it from the United Lutheran Publication House, 1228 Spruce

Luther League—your Luther League—is the most important item of the worship service. Take care in arranging the setting and choosing the words if you expect reverence and dignity. Incidentally, you might find copies of *Mr. Jones, Meet the Master* by Peter Marshall, and *Why I Know There Is a God* by Fulton Oursler, handy, too.

Feature-wise you are limited only by your imagination!

There is *drama*, for instance. Plays are wonderful because they present information about other people vividly, making it a part of each leaguer's own experience. The audience feels the reality of the problem and its interest in the field is awakened. You might do a production of *Ba Thane* by Edna A. Baldwin (Student Volunteer Movement, New York, 25¢) whose setting is Burma. Or *Where the Trails Cross* by Anne Charlotte Darlington (Commission on Missionary Education, 156 Fifth Ave., New York, 15¢) which is a play of Navajo life. Or wind up a series of programs using a play to summarize. One which comes to mind, *The Tail of the Dragon* by Elliot Field (also C. M. E., 25¢), would do to conclude a series on China. Play and pageant lists can be secured from the Luther League of America, the Women's Missionary Society or the Board of Foreign Missions. (Addresses same as those in the publication list.)

Or be informal. Cast several people for roles in an impromptu dramatization based on the issue under consideration. Have a play read by a competent reader. If the subject is home or inner missions, John Wex-

ley's *The Last Mile*, a crime play, might be used. (Available from Samuel French, Inc., New York City.) You might even plan to begin an evening of discussion by first dramatizing the situation. The play's the thing, and it's fun and effective!



San Juan, Puerto Rico
\$25,000 for Training School

Since this is an eye-minded age (advertising, movies, picture magazines and television have made us so), do not neglect visual mediums in missions, either.

Slides and lectures may be secured from the Stereoptican Department, Board of Foreign Missions, 231 Madison Avenue, New York 16, N. Y. Motion pictures can be had from the same board by addressing its Publicity Department. Another motion picture source is Lutheran World Action, National Lutheran Council, 50 Madison Avenue, New York 10, N. Y.

Background your mission programs with *huge posters* and/or *maps*. Most travel agencies and steamship lines have large pictures of the ports of call on their itineraries done in striking and vivid colors which are yours for the asking. Rotos and magazines

are other sources of illustrative material. World maps can be purchased from the Rand McNally Co., Chicago. Surround maps with pictures.

Mark the United Lutheran Church mission fields with pins, or mount the map on plywood, wire it and spot the fields with flashlight bulbs. For much added interest, indicate Luther League of America missionary projects, both local and national. An occasional look at the list will encourage your league to really carry on the work of planting the church. Here is a list of the Luther League of Amer-

ica projects, just in case you have lost yours!

Plan for an *exhibit* of articles from the country under consideration—clothes, art objects, photographs, books, etc. Such a display could be the highlight of a social gathering some Sunday afternoon. A cocoa clutch, for instance. Augment the display with stories, poems, music, or slides, and by all means invite your friends and/or the members of the congregation.

Do not neglect the permanent exhibits near you, either. Plan at least

LLA Missionary Projects

1925-1927—Administration Building, Andhra Christian College, India. Board of Foreign Missions	\$30,000.00
1927-1929—Luther League Hall, Buenos Aires, South America. Board of Foreign Missions	\$12,500.00
1929-1931—Training School, Monte Flores, Puerto Rico. Board of American Missions	\$25,000.00
1931-1935—Administration Building, Theological Seminary, Tokyo, Japan. Board of Foreign Missions	\$15,312.53
1935-1937—Dispensary, Kindergarten, Christian Education Building, Tai Tung Chen, China. Board of Foreign Missions ..	\$11,770.93
1937-1939—Medical Center, Konnarock, Virginia. Board of American Missions	\$12,849.50
1939-1941—Boarding School for Boys, Liberia, Africa. Board of Foreign Missions	\$11,274.56
1941-1943—Luthergiri Theological Seminary, Rajahmundry, India. Board of Foreign Missions	\$12,565.72
1943-1945—Deaconess Library Endowment Fund. Board of Deaconess Work	\$12,500.00
1945—Lutheran Youth Work in Europe through the National Lutheran Council	\$ 5,000.00
1946-1949—Lay Worker to China—High School Building, Skeldon, British Guiana	\$29,301.32
1949-1951—St. Paul's Church, Kaimuki, Honolulu, T. H. Board of American Missions	(Goal \$25,000.00)
1951-1953—Pre-Seminary for Boys, Jose C. Paz, Buenos Aires, Argentina. Board of Foreign Missions	(Goal \$25,000.00)



Tokyo, Japan

**\$15,312.53 for Administration
Building, Theological Seminary**

one trip to the *museum* nearest your home town. Remember, you must understand and appreciate the culture of other nations.

Obviously you should also make use of any *foreign students* in your area, any returned missionaries—even citizens of your community—who have traveled abroad. Through them and their talks to your league you can also come to know and understand the people of foreign countries.

It could very well be that talks and museum trips leave you cold—dry as dust and not enough action. If that is the case, add some whipped cream to your program plans by tossing a *banquet* at which various national dishes are served, and tables are decorated to represent different countries. Dress in costume for the occasion, if you like.

For a variation on this theme, make your meal a progressive one. Arrange to have each course at the home of a different Luther leaguer.

Or have a good old *fun party*. Go on an imaginary cruise to England, France, Denmark, Spain, Italy, India, Hawaii, or wherever. Give each

member of the cruise a combination ticket and passport (this could be each individual's invitation), have them board the ship via a gangplank (a flat board on a saw horse) and have the steward who inspects each passport assign them to a stateroom. (This is in reality just a group—one for each country—which will play host at each port of call by leading songs of the country and doing a national dance. A little previous rehearsing will make this party whiz along right smoothly.) The stewards will, of course, serve refreshments on deck, and when the ship docks at San Francisco or New York, close the party by singing some good old American songs, perhaps ending with a spiritual.

If there is a camp site near you, or a park, or just a plain lovely woods, you might try holding a *story teller's convention*. Just at dusk a single file of Luther leaguers walks along a path, winding if possible, to a clearing where your committee has made previous plans to build a fire. Have it ready to light when you get there. Every third or fourth leaguer carries a Japanese lantern suspended from the end of a branch. When they reach the clearing, seat the leaguers in a circle and light the fire—without fumbling and fussing—while you sing some folk song. Then call the story-teller's convention to order.

Some of the stories should be assigned in advance. A Chinese legend, a Hindu fable, a Greek myth, an "Arabian Nights" tale, an American Indian story, one of Roark Bradford's stories from *God's Chillun*, for instance. Others may be told spontaneously. Save one of unusual beauty

and spiritual discernment for last as the embers of the fire burn low. Sing a closing song and then file home through the moonlight.

Book nook

Since you can do almost nothing without books and without reading, fix up a reading nook in the building somewhere. Book shelves, two or three comfortable chairs, and a lamp or two, if space permits. Open the nook with a special Book Night during which leaguers will browse, talk about the books and their contents, and arrange to take one or two home to read. You will have to arrange some system of distribution—a card file of the books, for instance, on which leaguers write their names and the date upon which they drew the book from the nook.

If your church already has a library, compile a list of books available for reading. Remember these are books with mission or international understanding emphasis. You might include books which could be obtained from public and private libraries, too.

Or start a Luther League Book Club and add your volumes to the church library when your gang has finished reading them. The book club works like this. Each interested leaguer buys a book. These books are then exchanged every two weeks until each leaguer has read each volume. (Exchange them in alphabetical order—Barrett to Cook, Cook to Jones, Jones to Patterson, Patterson to Smith, and so on.)

Suggestions can be secured from the Luther League of America or from any of the mission boards. Meantime,

you might be looking for copies of some of these:

SPLENDOR OF GOD by Honore Willsie Morrow.

OIL FOR THE LAMPS OF CHINA by Alice T. Hobart.

THE YOUNG REVOLUTIONIST by Pearl Buck.

SINDIGA THE SAVAGE by Eric A. Beavon.

LUPITA by Alberto Rembao.

SILVER SEAS AND GOLDEN CITIES by Frances Parkinson Keyes.

CRY THE BELOVED COUNTRY by Alan Baton.

TRAVELS IN ALASKA by John Muir.

UP FROM SLAVERY by Booker T. Washington.

FROM IMMIGRANT TO INVENTOR by Michael Pupin.

KAGAWA by William Axling.

In addition to features your Luther League needs *projects*. Here are some "starters." Doubtless you will add others as time goes on. (If you come up with a suggestion that is just out of this world, be sure to pass it on to The Luther League of America!)

Send *books* and LUTHER LIFE subscriptions to the missionaries working

Muhlenberg College

"Mother of Christian Leaders"

Ministerium of Pennsylvania
Men's College of Liberal Arts

A.B. Fully Accredited B.S.

President LEVERING TYSON

Director of Admissions H. A. BENFER
Address: Muhlenberg College, Allentown, Pa.

in our various United Lutheran Church mission fields. (Write to the various boards for names, addresses and suggestions.)

Visit mission centers, slum areas, public homes and hospitals, and church institutions. See how other people live. Personal knowledge gives rise to questions about segregation and discrimination; helps your gang to do the things most helpful to others. If an orphanage needs clothing, collect clothing. If an old people's home needs magazines or table favors, do something about it.

Have a *joint program* with some group which differs from yours in racial, national, religious or cultural background. But remember that we, too, have needs, and that the 20th century slogan is "not charity, but a chance." When you plan the pro-

gram, do it jointly with a committee from the other group. You are not doing this out of pity or with condescension!

Remember those of the league and the congregation who are shut-ins, patients in hospitals, parents of service men, service men and women themselves or inmates in institutions with letters, greeting cards and gifts (fruit, books, Bibles or New Testaments, *Common Service Books*, magazines, snapshots, etc.), and visits.

Plan at least one meeting on missions to which the PUBLIC—members of the congregation and friends—is invited. This might very well be Luther League of America MISSIONARY DAY in January. Use the special L. L. A. program or develop one of your own.

Giving money is also action — as much action as your teaching in a Chinese school or working in the medical center at Konnarock. Give liberally as a group through league and church offerings. And contribute the same way to both local and national missionary objectives. One word of caution. When you ask for money, know what it is going to be used for; explain how it gets there; what it is supposed to accomplish.

Start a *mission study class*. Don't groan. It doesn't have to be as dull as dishwater! Plan for the class to meet once a week for a course of five sessions. They can be held at the regular meeting hour on Sunday evening, Sunday afternoons, or Wednesday evenings. Each session should last no longer than one hour. If you prefer, have three or more supper meetings, preceded by a fun period, followed by the hour of solid study.



FRITZ HALL — NEW MEN'S DORMITORY

LENOIR RHYNE COLLEGE

Founded 1891

Hickory, North Carolina

- A college owned by the UNITED EVANGELICAL LUTHERAN SYNOD of North Carolina with emphasis on Christian Character and Scholarship
- Special extra-curricular activities include BAND, CHOIR, DRAMATICS, ATHLETICS, FORENSICS, and PUBLICATIONS

for Catalogue write

VOIGT R. CROMER, President

Announce the study in some effective manner—maybe a story or a skit. Publicize the class in the parish bulletin. Put colorful posters on the bulletin board. Send whimsical, attractive invitations to all the Luther leaguers and young people of your church—if there is a difference between those groups. Contact them personally, too. And don't make with a long face! A mission study class IS a serious matter, but no cause for you to lose your sense of humor.

Give the name and price of the book. Tell your guys and gals where it may be purchased. Each member of the class should have a text for his own use. Oh yes, and when you arrange for space for the class, remember that the leader will probably need a blackboard and an ample table on which to display other related literature, objects of art, costumes, pictures, etc.

The mission study class will be most successful if it is conducted by one person. At your planning session, choose someone with missionary knowledge and enthusiasm; someone who is a good teacher and has a sense of humor. Include in your plans some suggestions for variety of presentation. Tests (Take-It-or-Leave-It, Information Please, Twenty Questions); impromptu skits; dramatic readings; maps and charts; pictures; slides and movies. Encourage the group to bring in pertinent current events to the class sessions. This is not some dead thing you are exhuming. This mission business is as contemporary as Eames moulded plastic chair!

About your mission study book. The Luther League of America cooperates with the Commission on Missionary

Education in the planning and preparation of appropriate mission study materials annually and suggests two courses, one on foreign missions and one on home missions. Contact the Luther League of America for details—title, price, place of purchase, and so on.

Through all of your mission work—the planning and the activity—never lose sight of the fact that we are the heirs of the ages and therefore indebted to them. Then ask yourselves what we are contributing to the culture of the years yet to come; to the making of a better world.

Build it well, whate'er you do,
Build it straight and strong and true.
Build it clean and high and broad;
Build it for the eye of God.

SUSQUEHANNA UNIVERSITY

SUSQUEHANNA UNIVERSITY



a Christian
college

offering
informal, friendly
guidance
in life's problems

G. MORRIS SMITH, President
Selinsgrove, Pennsylvania

The Luther League of America

1228 Spruce St.

Philadelphia 7, Pa.

Executive Staff

Executive Secretary

THE REV. LESLIE CONRAD, Jr.

Associate Secretaries

THE REV. JOHN M. MANGUM

MISS MARY HELEN SMITH

Executive Committee

Officers

RAY CLINE - - - - - President
Box 221, Mt. Pleasant, N. C.

JOHN STACY - - - - - First Vice-President
Myers Hall, Wittenberg College,
Springfield, Ohio

WENDELL MATHEWS, Second Vice-President
Carthage College, Carthage, Ill.

ANN MOERTELMEYER - - - - - Secretary
822 Alverstone St., Winnipeg,
Manitoba, Canada

HOWARD TURKHEIMER, Jr. - - - - - Treasurer
1228 Spruce St., Philadelphia 7, Pa.

Members-at-Large

Term 1951-53

GEORGE BILLMAN, Chairman, Special Gifts,
Keller Hall, Wittenberg College, Springfield,
Ohio; LUTHER DEHNEL, 29th & Como
S. W., T-1, Minneapolis, Minn.; REV. HAR-
OLD F. PARK, 3909 Forest Dr., Columbia,
S. C.; EDNA WAGNER, 905 Maiden Choice
Lane, Baltimore, Md.; ROY HENRICKSON,
Immediate Past President, Lutheran Children's
Home, Zelenople, Pa.

Term 1951-55

BOB BECKSTROM, 316 El Modena Ave., New-
port Beach, Cal.; GARFIELD RAYMOND,
86 Norman Ave., Waterloo, Ontario, Canada;
REV. RAYMOND TIEMEYER, Tipton, Iowa;
NEVA WHITE, West Point, Nebr.

Committee Chairmen

MRS. NANCY PETRY, Education Committee,
Box 1007, Hines, Ill.

HAROLD KRUGER, Life Service Committee,
Northwestern Lutheran Theological Seminary,
100 E. 22nd St., Minneapolis 4, Minn.

MISS MARGARET McFALLS, Missionary Com-
mittee, 1809 Third St., Altoona, Pa.

CARL BERKOBIN, Evangelism Committee, Lu-
theran Theological Seminary, 7301 German-
town Ave., Philadelphia 19, Pa.

MISS ELEANOR SHEETS, Intermediate Ad-
visory Committee, Mt. Tabor Lutheran
Church, West Columbia, S. C.

Luther Life Correspondents

California Jean Johnson
Canada Eric Weber
Columbia District Jean Brown
Connecticut Marie Petoff
Florida Mary Wehle
Georgia-Alabama Karl Suhr
Illinois Helen Habermann
Indiana Martha Huffmeyer
Iowa Bernadine Blumhagen
Kansas Gynith Giffen
Kentucky-Tenn. .. Eleanor Guderian
Maryland

Doris Boylan, Isabella Woods
Michigan Alan Anderson
Midwest lone Haseman
Minnesota Elizabeth Burmeister
Mississippi Mary Ann Derrick
Nebraska Neva White
New Jersey Jean Henrickson
New York

Harold Herman, Carl Martens,
Paul Pfadenhauer,
Mrs. William Thomas

North Carolina Jeff Norris
Nova Scotia Eric Hagen
Pacific Northwest Duane Lund
Central Pennsylvania . Richard Geib
Penna. Ministerium ... Violet White
Rocky Mountain . Mary Lou Sprinkle
South Carolina Stafford Swing
Texas Martha Nell Wahlberg
Virginia Bill Parsons
Western Canada Gerry Krisch
West Virginia ... Glenn Shackleford
Wisconsin Helen Haban
British Guiana Paul G. Hansen
Japan Atsumi Tasaka
Puerto Rico Curtis Derrick

*For Your
Correspondence*

Printed in Blue Ink

Luther League Stationery

Actual Size of Printing on Letterhead

LUTHER LEAGUE OF ZION LUTHERAN CHURCH
Midland City, Oklahoma

OF THE CHURCH



BY THE CHURCH

FOR THE CHURCH

White Rag Content Bond Paper with Deep Pointed Monarch Size Envelopes.
Envelopes are printed with name of Luther League and address
on flap of envelope.

100 Sheets and
100 Envelopes **\$3.50**

250 Sheets and
250 Envelopes **\$5.95**

Plus Parcel Post Charges

For Sale Only By

THE LUTHER PRESS

Specializing in Luther League Supplies

429-437 HERR STREET

HARRISBURG, PENNSYLVANIA